



رسالة
عقلموسى

the

MUHAMMADAN BOUNTIES

By Sheikh Yusuf al-Nabhani

Skeikhy Notes

Al-Fada'il Al-Muhammadiyah
The Muhammadan Bounties

CONTENTS

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Translator's introduction	1
Introduction	3
Authors Preface	13
Section one - The noble names of the Messenger of Allah ﷺ	35
Quranic passages on the virtues of the Prophet ﷺ	62
Heavenly Books on the virtues of the Prophet ﷺ	132
Hadith on the virtues of the Prophet ﷺ	151
The description of the Prophet ﷺ	212
The description of his ﷺ noble character	234
Section two - The noble character ﷺ	254
The proofs of his ﷺ prophethood and his miracles	280
Loving and revering him ﷺ	339
Visiting him ﷺ	376

We pray that Allah accepts this translation, forgives our families, teachers and all Muslims. May endless and countless blessings be showered upon the final Messenger (may Allah bestow upon him peace and blessings), always and forever.

TRANSLATOR'S INTRODUCTION

We are pleased to present this translation of one of Sheikh Yusuf al-Nabhani's most important works: a work on the bounties, the virtues and the superiority of the Messenger of Allah (may Allah bestow peace and blessings upon him). Its original title is *The Muhammadan Bounties: as specified for him (may Allah bestow peace and blessings upon him) over all of creation by Allah/al-fadail al-Muhammadiyah allari Fadailu Allah biha ila Jami al-Bariyyah*.

This work discusses many different aspects relating to the being of the Messenger of Allah (may Allah bestow peace and blessings upon him). It contains elements of his life story, his description, his names and his superiority—all drawn from the evidences of the Quran and Hadith.

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"The bounty of Allah upon you is great."

AUTHOR'S PREFACE

All praise belongs to Allah who sent our master Muhammad (may Allah bestow peace and blessings upon him) to all people as a mercy to the universe. He (the Exalted) made him (may Allah bestow peace and blessings upon him) merciful and compassionate to the believers, and gave him (may Allah bestow peace and blessings upon him) superiority over all creation. He (the Exalted) addressed this by saying,

وَأَنَّكَ لَآتَىٰ خَلْقٍ عَظِيمًا

"You truly have the greatest character." He (the Exalted) also said,

وَكَانَ فَضْلَ اللَّهِ عَلَيْكَ عَظِيمًا

He (the Exalted) called His Prophets and Messengers (may Allah bestow peace and blessings upon them) by their names, yet He called him "O dear Prophet" and "O dear Messenger" to honour and magnify him. He (the Exalted) took an agreement from them (the Prophets and Messengers) to "Believe in him"¹ and "Support him"² (may Allah bestow peace and blessings upon him). So they, by this, are the most felicitous nation because of the honour of the Messenger (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) was taken on a night journey from the sacred precinct (Makkah) to the furthest masjid (al-Aqsa). He (may Allah bestow peace and blessings upon him) led the Prophets (may Allah bestow peace and blessings upon them) in prayer, and all of them followed him. He (may Allah bestow peace and blessings upon him) was honoured with the ascent through the seven heavens and to the Loftiest (Allah). He (may Allah bestow peace and blessings upon him) was specified for the beatific vision without modality, without limits, and he (may Allah bestow peace and blessings upon him) spoke to Him (the Exalted) directly. May Allah send blessings upon him, his family, his Companions and all those believers who are guided by him (may Allah bestow peace and blessings upon him) to the straight path! O Allah, bless our master Muhammad. Your servant, Your Prophet, Your Messenger, the best of your creation, the unlettered Prophet, and his family and his Companions, with prayers and peace, always, full and complete from all the realms of existence. He (the Exalted) has individualised in him (may Allah bestow peace and blessings upon him) all that which necessitates divine honour from [different] types of excellence and merit. Then combined with that are the virtue of prayers and blessings that I and others—in the past, present and future—would like to see for him (may Allah bestow peace and blessings upon him). Indeed, a person who does them [makes *sawabe* etc.] will not be deprived of a good decree in either of the two abodes

¹ Quran: al-Qalam 68:4.

² Quran: al-Nisa' 4:113.
³ Ibid., 159.
⁴ Quran: al-Hajj 14:60.

because of the excellent characteristics, names and actions [entailed by them]. May I be purified by them from all that You dislike from me of action, speech and intention! Suffice me from all harm and provide for me all goodness in my lifetime and after my death. Amin.

To commence: this is a small book, yet vast in its words and [possessing] many virtues that a believer should not be ignorant of. I have gathered in it examples from the life of the Messenger of Allah (may Allah bestow peace and blessings upon him). His (may Allah bestow peace and blessings upon him) virtues are narrated from the Quran, the heavenly Books and what was reported from him (may Allah bestow peace and blessings upon him) about the blessings of Allah upon him, in which the latter [exemplified] acting on His (the Exalted) speech,

وَأَنَا بِنِعْمَةِ رَبِّكَ فَحَنُوتٌ

"Proclaim the blessings of your Lord."

Furthermore, [I have included] what was narrated from the Companions and others about his (may Allah bestow peace and blessings upon him) excellent names, descriptions, characteristics, miracles and proofs. Then I conclude with a discussion about his (may Allah bestow peace and blessings upon him) greatness, his love, seeking aid (istighathah) from him and visiting him (may Allah bestow peace and blessings upon him) [by going to his grave in Medinah].

Know that he (may Allah bestow peace and blessings upon him) explained the virtues of his perfect being; bounties that cannot be surpassed in perfection or exceeded in greater virtue. There is nothing in existence that is virtuous except he (may Allah bestow peace and blessings upon him) is a source of it and it speaks of the blessings of Allah (the Exalted) upon him. So his nation should know his (may Allah bestow peace and blessings upon him) raised estimation and high rank with Allah (the Exalted), and they are to have faith in him. Thus, they are to revere and love him (may Allah bestow peace and blessings upon him)

5 Quran: al-Duha 91:1.

accordingly. This is from the most important matters of the religion which necessitate explanation. It is not permissible to conceal. In fact, nothing originated from him (may Allah bestow peace and blessings upon him) during his [prophethood] except it was a revelation from Allah (the Exalted). Allah (the Exalted) said,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"He does not speak from passion; it is only revelation that he is inspired by."

Therefore, he (may Allah bestow peace and blessings upon him) said,

أَنَا سَيِّدٌ وَلَا أَدْعُ الْقِيَامَةَ وَلَا فَخْرَ

"Without boast: I am the master of the offspring of Adam."

He (may Allah bestow peace and blessings upon him) negated boasting lest some of the addressed be deluded to destruction. Furthermore, [his negation] is [an example of] his (may Allah bestow peace and blessings upon him) compassion towards his nation in that he did not pain them by saying, "I am the master of the offspring of the children of Adam on the Day of Judgment," because the actual expression used by him (may Allah bestow peace and blessings upon him) was without boasting. Now, he clarified that he (may Allah bestow peace and blessings upon him) did not say it out of pride, but only to elucidate his actual state so that his nation would know his (may Allah bestow peace and blessings upon him) raised station and high rank with Allah (the Exalted). Indeed, he (may Allah bestow peace and blessings upon him) has been chosen for the great intercession, so he (may Allah bestow peace and blessings upon him) completed the speech, lest they should tire [themselves out] in seeking another intercessor in the standing [before the ultimate judgement].

6 Quran: al-Najm 53:3-4.

7 Al-Tirmidhi: 3148, 3615; Imam Ahmad 4/261, Mushtar 5741.

Imam al-Shatrani (may Allah be pleased with him) narrates in his book *al-Yataji' wa al-Jawahir/jewels of Sapphire* that Sheikh Muhyi al-Din (may Allah be pleased with him) said,

He (may Allah bestow peace and blessings upon him) informed us that he is,

أول شافع وأول مشفع

"The first intercessor and the first to intercede."

[This was] out of compassion for us, and to give us ease from the toil of moving from one Prophet to the next on the great day, when each one says, "My soul, my soul!" He (may Allah bestow peace and blessings upon him) wanted to inform us of his station on the Day of Judgement, in order to aid us with ease until we turn to him (may Allah bestow peace and blessings upon him) and he says,

أنا أيا أنا أيا

"This is for me; this is my station."

This is for all those whom the hadith does not reach or it reaches and they forget. When they go from one Prophet to another it will necessitate toil. But not to those whom this has reached and they are with him (may Allah bestow peace and blessings upon him) on the Day of Judgement, because of his (may Allah bestow peace and blessings upon him) great compassion for his nation. He (may Allah bestow peace and blessings upon him) said in another hadith, "I do not boast." Meaning he has no pride in being the master of the children of Adam from the Prophets and those lesser than them. The only intention of this is to give you ease on the Day of Judgement because of the previous promise made by Allah (Mighty and Exalted). He (may Allah bestow peace and blessings upon him) is the first to intercede and the first intercessor.

⁸ Al-Bayhaqi in *Dalail al-Nubuwah* (hereafter 'Dalail') 4308; al-Suyuti in *al-Durr al-Manthur*.

He (may Allah bestow peace and blessings upon him) did not bear witness to anything except for a valid purpose, as is the case with his (may Allah bestow peace and blessings upon him) nation when witnessing to anything themselves. This is because they are free of envisioning pride of themselves over any of creation.

Therefore, the wisdom in specifying his (may Allah bestow peace and blessings upon him) mastery, in the previous hadith on the Day of Judgement, is only because he (may Allah bestow peace and blessings upon him) is the master of people. Moreover, he (may Allah bestow peace and blessings upon him) is the master of all of the creation of Allah (the Exalted) in this world and the afterlife. However, his (may Allah bestow peace and blessings upon him) mastery over all of creation is only going to be manifestly and completely apparent to the universe on the Day of Judgement. At that time it will even be accepted and testified to by the one who agrees and disagrees from his (may Allah bestow peace and blessings upon him) nation and all nations. Accordingly, he (may Allah bestow peace and blessings upon him) would sometimes fearfully speak so as to [prevent] anyone believing that he had divinity because of his great virtues and his (may Allah bestow peace and blessings upon him) miracles, as had been believed about others [Prophets].

إنما أنا عبد أجلس كما يجلس العبد وأكل كما يأكل العبد

"I am but a servant. I sit as a servant sits and I eat as a servant eats."

Sometimes he (may Allah bestow peace and blessings upon him) would say,

لا نظرونى كما أطرت النصارى عيسى قولوا عبد الله ورسوله

"Do not exaggerate about me as the Christians exaggerate"

⁹ Al-Zahidi *Ithaf al-Salikh*; Imam Ahmad in *al-Zuhd* 5

Jesus (Isa). Say I am the servant of Allah and His Messenger."

Allah (the Exalted) gave him (may Allah bestow peace and blessings upon him) a choice between being a Prophet-king or a servant-Prophet. He (may Allah bestow peace and blessings upon him) chose to be a servant-Prophet (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) said,

أجوع يوما وأثبع يوما فإذا جعت سألت الله وإذا شبعته

شكرت الله

"I am to be hungry one day and satiated another. When I am hungry I will ask Allah; and when I am satiated I will thank Allah."

These hadiths are those in which he (may Allah bestow peace and blessings upon him) clarified the reality of his servitude towards Allah (the Exalted). He (may Allah bestow peace and blessings upon him) is the master of those who possess humility, as [seen] in his speech to a woman who was scared whereby he humbled himself [and said],

عليك أيها أنا ابن امرأة من قريش كانت تأكل القديد

"Be calm! I am but a son of a woman of Quraysh who used to eat dried meat."

Therefore, know that this is not how we describe his (may Allah bestow peace and blessings upon him) noble being. There are no descriptions of him (may Allah bestow peace and blessings upon him) from the Companions and those after them except by beautiful metaphors and wonderful descriptions.

¹⁰ Imam Ahmad 1/23; Dalail 1/597.

¹¹ Al-Zabidi Ithaf al-Sadah 7/196.

¹² Ibn Sa'd in al-Tabaqat 1/4 and al-Durr al-Manthur 6/111.

The praise which is forbidden by his (may Allah bestow peace and blessings upon him) speech, "Do not exaggerate," means praise that exceeds the boundary of praise.¹³ Yet there is nothing which is described about him (may Allah bestow peace and blessings upon him) of beautiful praise that exceeds such boundaries. He (may Allah bestow peace and blessings upon him) comprises what has been expressed in the valid narrations that mention his actual attributes, and true reports about him (may Allah bestow peace and blessings upon him) have nothing to do with flattery. Imam al-Busiri said, "Leave what the Christians claim about their Prophets, and rule however you wish of praise of him: the virtue of the Messenger of Allah has no boundaries that an Arab can express with his tongue."

The flattery that is forbidden by him (may Allah bestow peace and blessings upon him) is to claim divinity for him, as the Christians do with the Messiah (Jesus) (upon him be peace). So it is for this reason that he (may Allah bestow peace and blessings upon him) said, "Do not exaggerate about me as the Christians exaggerate Jesus." Indeed, there is no one who claims that he (may Allah bestow peace and blessings upon him) has divine attributes on account of his perfect virtues and many miracles. [This is true] to the extent that you will not find any of the creation of Allah doing so, by the protection of Allah always. In fact, he (may Allah bestow peace and blessings upon him) always used to reiterate, to them, his servitude to Allah; so he said,

أيها أنا عبد أيها أنا مسكين اللهم اجنبي مسكينا وامتنى مسكينا

واصبرني في زمرة المساكين

"I am only a servant; I am only one of the poor. O Allah, make me live as one of the poor, take my life as one of the poor, and resurrect me in the group of the poor."

¹³ This boundary refers to the flattery that would make the Prophet (may Allah bestow peace and blessings upon him) equal to Allah (the Exalted) in terms of His attributes or His self (dhat). This is unlawful and disbelief.

¹⁴ Al-Tirmidhi 2352; Ibn Majah 4126; al-Tamth al-Kabir of al-Bukhari 7/194 and

Nevertheless, some misguided sects claimed divinity for some of the Companions and those after him, like our master 'Ali (may Allah be pleased with him and ennoble his face).¹⁵

I have not expanded this book to its full potential in order to make it easy to read and for everyone to arrive [to that fact] that his (may Allah bestow peace and blessings upon him) virtues are vast. Countless volumes would not be sufficient to gather his (may Allah bestow peace and blessings upon him) miracles. I gathered in my book *Hujjat Allah 'ala al-Malamin/The Proof of Allah for the Universe* around fifty instalments in one large work and that did not include them all. That book is lengthy and contains numerous volumes but this work, with its summary, achieves the goal of enabling the believer to know a summation of his (may Allah bestow peace and blessings upon him) virtues. Although it is not possible to encompass all of their details, we will not leave in part what we can accomplish completely! Therefore, whoever of our companions has a high aspiration [to know] the various Muhammadan virtues and all their types, they should refer to the book of the author about this matter [namely, *Hujjat Allah*]. I have the intention to gather [in the future] a great, large book on this. May Allah give me the ability and success to do so and make my path easy to arrive to Him, by the rank of the honourable Prophet (upon him be the most virtuous prayers and blessings)!

After completing this radiant and beautiful goal and imperially beneficial method, I called it *The Muhammadan Bounties: as specified for him (may Allah bestow peace and blessings upon him) over all of creation by Allah/al-Fadail al-Muhammadiyah allat faddala Allah biha 'ala Jani' al-Bariyah*. I arranged it with an introduction, four chapters and a conclusion.¹⁶ The first chapter is on his (may Allah bestow peace and blessings upon him) names. The second chapter is an explanation of the Qur'anic passages that reported his virtues. The third chapter is on that which was narrated

about his (may Allah bestow peace and blessings upon him) virtues from previous heavenly Books, as narrated by the hadith experts. The fourth chapter is about hadith in which he (may Allah bestow peace and blessings upon him) clarifies his own honourable virtues, whereby he acted upon the words, "Proclaim the blessings of your Lord!"¹⁷ The fifth chapter contains hadith reports about his (may Allah bestow peace and blessings upon him) honourable description. The sixth chapter is the mention of some of the proofs of prophethood and his (may Allah bestow peace and blessings upon him) miracles. The end of the book is a discussion on his greatness, his love, seeking his aid and visiting him – may Allah bestow peace and blessings upon him, his family and his Companions.

¹⁵9/75

¹⁵The Druze are a heretical branch of Shi'ism that claim 'Ali (may Allah ennoble his face) has divinity.

¹⁶Please see Contents.

¹⁷

Qur'an: al-Duha 93:11.

INTRODUCTION

A summation of the Prophet's life (may Allah bestow peace and blessings upon him)

He (may Allah bestow peace and blessings upon him) is Muhammad ibn 'Abdullah ibn 'Abd al-Muttaib ibn Hashim ibn 'Abd Munaf ibn Qusayy ibn Kitab ibn Murrah ibn Ka'b ibn Lufayy ibn Ghalib ibn Fihr ibn Malik ibn al-Nadr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'd ibn 'Adnan; and this is agreed upon. His lineage reaches Adam (upon him be peace) – although this opinion¹ is disliked by Imam Malik, and others, because it is not proven.

He (may Allah bestow peace and blessings upon him) was born in Makkah in the month of Rabi' al-Awwal on a Monday in the Year of the Elephant.² His mother, Aminah, gave birth to him (may Allah bestow

¹ Meaning 'son of so-and-so'.

² Imam Malik did not regard the information of the lineage to be proven.

³ This was a year in which a Christian king tried to destroy the Ka'aba but was thwarted by birds with stones that decimated the army. At the head of the army was an elephant and thus this became known as the Year of the Elephant.

peace and blessings upon him) and saw lights that came from her that illuminated the castles of Busrath (in Syria), and his eyes were raised to the heavens. His father passed away when he (may Allah bestow peace and blessings upon him) was either two or three years old, although it has been claimed (that this occurred) when she was pregnant. His (may Allah bestow peace and blessings upon him) [first] wet nurse was Thawbah the bondswoman of Abu Lahab, and after that Halimah al-Sadiyyah [may Allah show her mercy. He (may Allah bestow peace and blessings upon him) stayed with the latter in the tribe of Sad for four years. [During this time,] Jibril (upon him be peace) came to split his (may Allah bestow peace and blessings upon him) chest, whereby Halimah feared for him and returned him to his mother. His (may Allah bestow peace and blessings upon him) mother thereafter took him to Medina to visit relatives; yet she fell ill whilst returning and died, and was then buried in *al-Abwah*.⁴ He (may Allah bestow peace and blessings upon him) was around six years old [at the time]. Umm Ayman then took him (may Allah bestow peace and blessings upon him) to his grandfather 'Abd al-Muttaib (may Allah be pleased with them) in Makkah. He cared for him (may Allah bestow peace and blessings upon him) until he reached eight years of age, then he died, having bequeathed that his son Abu Talib would look after him. The latter subsequently had the pride and honour of caring and raising him (may Allah bestow peace and blessings upon him).

Allah (the Exalted) ordered Israfil (upon him be peace) to care for him (may Allah bestow peace and blessings upon him) by being a protective companion. He was with him until he (may Allah bestow peace and blessings upon him) reached eleven years of age. Then Jibril (upon him be peace) was ordered to remain with him (may Allah bestow peace and blessings upon him) as a protecting companion; but Jibril did not manifest himself nor speak.

He (may Allah bestow peace and blessings upon him) was to travel to Syria with his uncle until he reached Busrath. Bahira the monk saw him

⁴ A place between Makkah and Medina.

(may Allah bestow peace and blessings upon him) and saw the signs of prophethood, and then said to his uncle, "Send him back lest he be killed by the Jews." He (may Allah bestow peace and blessings upon him) was twelve years old [at this time]. Thereafter he (may Allah bestow peace and blessings upon him) travelled to Syria with Maysarah to trade on behalf of Khadijah (may Allah be pleased with her) with the buying and selling [of goods]. Maysarah saw wonderful things from him and what he (may Allah bestow peace and blessings upon him) had been specially endowed with, and informed Khadijah (may Allah be pleased with her). Consequently, she proposed to him (may Allah bestow peace and blessings upon him) and they married, when he (may Allah bestow peace and blessings upon him) was twenty-five years old and she was forty.

He (may Allah bestow peace and blessings upon him) became known [in society] as *al-Amin* (the Trustworthy). When he (may Allah bestow peace and blessings upon him) reached thirty-five years of age, the Quraysh were repairing the Kaaba and differing on who should place the [Black] Stone into its place until they argued [and were about to fight]. They were pleased that he (may Allah bestow peace and blessings upon him) [came forward and was the one] who placed it [within the wall] with his hands. He became from that day a voice that was heard sometimes and rarely seen, and then he (may Allah bestow peace and blessings upon him) became a light. When revelation approached he (may Allah bestow peace and blessings upon him) loved isolation and detachment. He (may Allah bestow peace and blessings upon him) used to isolate himself in the mountain of Hira [where he would undertake] the remembrance [of the Divine]. It transpired that he (may Allah bestow peace and blessings upon him) did not pass by a tree or stone except it would clearly say, "Peace be upon you, O Messenger of Allah." [On such occasions,] he would look right and left and not see anyone.

He (may Allah bestow peace and blessings upon him) continued similarly until he reached forty years of age. Later, he (may Allah bestow peace and blessings upon him) was stood on the mountain of Hira when a man [angel] appeared to him and said,

اقرا فقال ما انا بقارئ فغمه وغطه حتى بلغ منه الجهد ثم
قال اقرا فقال ما انا بقارئ فغطه كذلك ثلاثا ثم قال اقرا باسم
ربك الى قوله ما لم يعلم ثم قال انزل من على الجبل فقول معه
الى الارض فاجلسه على دربوك ابيض وعليه ثوبان اخضران ثم
ضرب برجله الارض فتبعته عين ماء فتوضا جبريل وامره ان
يفعل كفعله ثم اخذ كفا من ماء فوش به وجه رسول الله صلى
الله عليه وسلم ثم صلى به ركعتين

وقال الصلاة هكذا وغاب

"Rejoice, O Muhammad, I am Jibril and you are the Messenger of Allah to this nation." Then he brought out to him a piece of silk ornamented with jewels and placed it before him and said, "Read!" He said, "I am not a reader." He embraced him and held him to his strongest extent. He said, "Read!" He replied, "I am not a reader." Then he [Jibril] did this three times; and thereafter he said "Recite in the name of your Lord" to the exalted Speech "What you do not know."⁵ Then he said, "Come down from the mountain." So he (may Allah bestow peace and blessings upon him) came down onto the ground and sat on a white *dunuk*,⁶ and he was wearing two green cloths. He [Jibril] struck the ground with his heel and a spring of water came forth. So he made ablution and instructed him (may Allah bestow peace and blessings upon him) to make ablution as he had done. Afterwards he took a handful of water and sprayed it on the face of the Messenger of Allah (may Allah bestow peace and blessings upon him), and subsequently prayed two units of prayer. He said, "This is prayer," and then he disappeared.⁷ He (may Allah bestow peace and blessings upon him) returned to Makkah and told Khadijah. He (may

⁵ Quran: al-Alaq 96:3-5.

⁶ A white carpet-like material.

⁷ Al-Bukhari 1/3, 6/53; Muslim 1/252; Da'ala 7/51.

Allah bestow peace and blessings upon him) said, "I am fearful." She assured him and believed in him. She was the first to believe in him.⁸ Thereafter she went to Waraqah ibn Nawfal. He (may Allah bestow peace and blessings upon him) narrated what he saw. He (Waraqah) believed in him and became the first male to do so and said, "This is the great angel who descended unto Musa." He informed him of his intention to fight for him when his people expelled him. He said, "Would they do that?" He said, "No one has come with anything similar to what you have except they were expelled."

Then 'Ali became Muslim, followed by Abu Bakr (may Allah be pleased with them). Consequently, he (may Allah bestow peace and blessings upon him) remained in Makkah for thirteen years calling people to the religion. He (may Allah bestow peace and blessings upon him) used to face Jerusalem [for the purpose of prayer], then after migration [to Medinah] the direction changed to the Ka'aba. Many Muslims attended Dar al-Arqam,⁹ and they kept [their religion] hidden for three years. Then they were ordered to manifest the religion and call to Islam openly.

Allah (the Exalted) sent the Quran challenging them [to produce] a surah [like] one [contained in it]. But they were not able to do so and they were weak in opposition. A group of the polytheists agreed that it was not falsehood and that it [the Quran] is not the speech of a man; but wretchedness dominated most of them. A group mocked them and were destroyed; yet Allah protected them [the Muslims] from their evil.

When Islam began to spread the disbelievers of Quraysh went to his (may Allah bestow peace and blessings upon him) uncle Abu Talib. They complained about what they heard of the cursing of their idols and the condemnation of their religion. Yet he affirmed him and defended him (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) proceeded to publicly proclaim

⁸ According to Ibn Khaldun this is the greatest proof of his (may Allah bestow peace and blessings upon him) prophethood.

⁹ This was the house of the Companion al-Arqam where the believers would congregate to learn the religion.

rauhid (oneness of Allah). Therefore, the Quraysh agreed to say [by way of obstructing the invitation], "This is a magician." They were sat on the pathways during the days of the [hajj] season in order to warn people about him (may Allah bestow peace and blessings upon him). They dispersed and spread this matter and this became their remembrance. They warned about his (may Allah bestow peace and blessings upon him) harm and punished anyone who became Muslim. They sought from him (may Allah bestow peace and blessings upon him) a sign and [in response] the moon was [miraculously] split. This increased the faith of the believers and increased the rebellion of the disbelievers.

When the tribulations visited upon the Muslims intensified a group of them left for Abyssinia.¹⁰ They stayed there for five years and then they were informed that the Quraysh had accepted Islam. They returned and found out it was untrue, so they turned back. Thereafter the hatred of Quraysh intensified towards them and their companions. So they made an agreement: not to marry [into or out] of the tribe of Hashim, not to give them prominent social positions, not to trade with them, and so on. They hung this [pact of boycott] in the Ka'aba. Its confinement of the people lasted three years until its tribulation was so relentless that the sounds of their children screaming from hunger could be heard. Allah (the Exalted) sent to His Prophet (may Allah bestow peace and blessings upon him) termites who ate the leaves [of the boycott] from the injustice and oppression [written upon it]. All they left was the remembrance of Allah." He (may Allah bestow peace and blessings upon him) informed them, so they brought it out and found it was eaten. Moreover, the writer [of the agreement now] had a paralysed hand. Thus, the boycott came to an end.

Afterwards, his (may Allah bestow peace and blessings upon him) uncle Abu Talib died and then Khadijah (may Allah be pleased with her); and as a result he (may Allah bestow peace and blessings upon him) was deeply saddened.

¹⁰ This consists of modern-day Sudan and possibly other surrounding areas.

¹¹ Only the words "Bismik Allahuma" ("With Your name, O Allah") remained of the agreement, while the rest had been eaten by termites.

A year and a half later, he (may Allah bestow peace and blessings upon him) was taken from Makkah to Jerusalem, in the night, on the back of the Burqaq.¹² On that occasion, he (may Allah bestow peace and blessings upon him) ascended into the heavens with Jibril, which overjoyed all the Prophets in heaven. He (may Allah bestow peace and blessings upon him) ascended to the level in which he could hear the scratches of the pens of decree. When he (may Allah bestow peace and blessings upon him) was brought near, Allah (the Exalted) made fifty prayers obligatory upon his nation. He (may Allah bestow peace and blessings upon him) continued to return and ask for less because of the indication of Musa (upon him be peace) until they were made five. In the morning, he (may Allah bestow peace and blessings upon him) informed them [the Companions], whereby the truthful believed and the disbelievers denied. They [the Quraysh] asked him to describe Jerusalem even though he had never seen it before [during daylight, because he saw it at night]. It was presented before him by Jibril so he could describe it to them, and there was no possibility of denial, but they stubbornly denied anyway.

When their harm became intensive towards the Chosen One (may Allah bestow peace and blessings upon him), he (may Allah bestow peace and blessings upon him) presented himself to the tribes. He (may Allah bestow peace and blessings upon him) sought protection and security from them so that he could convey the message of his Lord. All of those to whom he (may Allah bestow peace and blessings upon him) presented himself would mock him (may Allah bestow peace and blessings upon him). This was so until Allah (the Exalted) granted him the Helpers (*al-Ansar*) and he became one of them. Consequently, he (may Allah bestow peace and blessings upon him) and all his family became safe. Islam spread in Medinah, and so the Muslims migrated there [from Makkah].

Abu Bakr (may Allah be pleased with him) wanted to migrate but was not given permission until they [meaning he and the Prophet (may Allah bestow peace and blessings upon him)] migrated together. They went to the cave of Thawr with their servant 'Amir ibn Fuhayrah and

Ibn Arqit showed them the way. They followed the path along the coast. Allah (the Exalted) had made his enemies blind. However, they were seen by Surqah ibn Malik al-Kinani. He followed them wanting to kill them, then the Chosen One (may Allah bestow peace and blessings upon him) called him and his horse sunk into the earth; thereafter he called out, "O Trustworthy! O Muhammad!" So he called him and was sincere. He agreed not to disclose them to anyone. Later they passed the tent of Umm Ma'bad and sought drink; she said, "I do not have any." The Chosen One (may Allah bestow peace and blessings upon him) looked towards a sheep next to the tent and asked, "What is this?" She said, "A sheep harmed by exertion. It does not give milk." Thereupon he (may Allah bestow peace and blessings upon him) wiped its udder and it gave milk and they drank, then he left the remainder for her.

He (may Allah bestow peace and blessings upon him) travelled until he arrived at Quba on a Tuesday in Rabi' al-Awwal. They stayed there for four days and then travelled from there on a Friday and prayed in the valley, where the first Jum'ah ever was prayed. Thereafter he (may Allah bestow peace and blessings upon him) moved towards Medinah. [Upon his arrival in Medinah,] the blessed camel [that he was travelling upon] stopped at the place where the masjid [the main masjid of Medinah] is now. He (may Allah bestow peace and blessings upon him) alighted at the house of Abu Ayyub (may Allah be pleased with him) [and stayed with him] until the masjid was built. Within it were quarters for his wives and a place for his Companions nearby. The many illnesses that were prevalent in Medinah left when he (may Allah bestow peace and blessings upon him) supplicated for Allah (the Exalted) to move the fever to al-Jahafah.¹³ Then the four prayers came down.¹⁴

The masjid was built from Rabi' al-Awwal until Safar in the year that the call to prayer began, and later in the second year fasting, zakat and the Eid prayer were inaugurated. In addition, the direction of prayer was changed to the Ka'aba and the event of Badr occurred. In the third

¹³ A place 82 miles from Makkah.

¹⁴ I am not sure about this statement. It could mean when the five daily prayers became compulsory, but it mentions four because one was already being prayed.

¹² A type of winged supernatural animal that could fly at the speed of lightning.

year was [the event of] Uhud. The fourth year witnessed the event of the tribe of al-Nadir, the shortening of the prayer [whilst journeying], the prohibition of wine, the explanation of dry ablution and the prayer of fear. In the fifth year was the event of the trench, and the expeditions against the tribes of Qurayzah and al-Musaliq. In the sixth year, the lesser pilgrimage, [the agreement of] Hudaybiyah, the oath of allegiance, and the obligation of haji took place. In the seventh year, the event of Khaybar and the make-up umrah [from the previous year occurred]. The eighth year was when the event of Muta'ah, the conquest of Makkah and the event of [Khaybar happened. In the ninth year was the event of Tabuk and the pilgrimage of the Truthful (Abu Bakr); it is also called the Year of Delegations. In the tenth year was the farewell pilgrimage. He (may Allah bestow peace and blessings upon him) then passed away in the eleventh year, when Allah (the Exalted) had completed the religion for him and his nation, whereby the blessing was perfected. He (may Allah bestow peace and blessings upon him) moved to the abode of honour as a result of eating poisoned meat which was gifted to them in Khaybar; Allah (the Exalted) combined his noble prophethood with martyrdom.¹⁵

His (may Allah bestow peace and blessings upon him) illness began in the tenth year in the final period of Safar. In the eleventh year, in the house of Maymunah (may Allah be pleased with her), the pain intensified and he (may Allah bestow peace and blessings upon him) moved to the house of Aishah (may Allah be pleased with her). His (may Allah bestow peace and blessings upon him) illness lasted twelve days. He (may Allah bestow peace and blessings upon him) passed away on Monday 12 Rabi'ul

¹⁵ There is a difference of opinion as to whether the poisoned meat of the Jewish lady was the cause of the passing of the Prophet (may Allah bestow peace and blessings upon him). Some say that he (may Allah bestow peace and blessings upon him) passed away as a martyr as a consequence of eating it. Others say that the Prophet (may Allah bestow peace and blessings upon him) passed on when his lifetime expired and the meat was not the cause. As the Prophet (may Allah bestow peace and blessings upon him) was given a choice whether to live forever or die, he (may Allah bestow peace and blessings upon him) told the Jewish lady that she could not kill him. These evidences prove that the poisoned meat was not the cause. In any case, the Prophet (may Allah bestow peace and blessings upon him) expired in the path of Allah (the Exalted) so he was a martyr.

al-Awwal, according to the majority [of experts]. He (may Allah bestow peace and blessings upon him) was washed by 'Ali and al-Abbas, with the help of the latter's sons Qutham and al-Fadl. Usamah ibn Zayd and Shuqran poured water, and Uways ibn Khawli al-Khazraji transferred the water (may Allah be pleased with them all). His *gamis*¹⁶ was not removed. 'Ali (may Allah ennoble his face) placed a piece of cloth on his hand and placed it below the *gamis* to wash him (may Allah bestow peace and blessings upon him). They proceeded to pour water on him (may Allah bestow peace and blessings upon him) three times. Thereafter he shrouded him (may Allah bestow peace and blessings upon him) in three pieces of cloth, and there was no [extra] *gamis* or turban. The men prayed over him (may Allah bestow peace and blessings upon him) in delegation after delegation, and then left. Subsequently, the women came and prayed, and then the children did likewise.

Then he (may Allah bestow peace and blessings upon him) was buried in the site in which his (may Allah bestow peace and blessings upon him) soul was taken, in accordance with his speech,

ما قبض نبي إلا دفن حيث قبض

"The soul of a Prophet is not taken except he is buried in the place he was taken."

He (may Allah bestow peace and blessings upon him) was lifted and buried below it. He (may Allah bestow peace and blessings upon him) entered the grave with those mentioned, and it has been said [that they were] Usamah and Uways (may Allah be pleased with them). Velvet was placed on the ground of the grave. It was worn by him (may Allah bestow peace and blessings upon him) and used as bedding. They said, "No one wore it after him." It was a garment with fibres protruding from the sides. It has been said that it was removed [from him] before the soil was spread. He (may Allah bestow peace and blessings upon him) was placed

¹⁶ It is a long shirt.

¹⁷ Ibn Majah 1628; Ibn 'Adi 2/760; *Dala'il* 7/260.

in a *ladah*¹⁸ which is part of the side of the grave. Nine slabs were placed over him (may Allah bestow peace and blessings upon him), and then he (may Allah bestow peace and blessings upon him) was covered over. They made the roof of his (may Allah bestow peace and blessings upon him) noble grave high enough so that it could not be stepped over from the ground. Then they sprayed cold water on it. All the people mourned; their intellects were confounded; the tongues were silent; and the world became darker. He (may Allah bestow peace and blessings upon him) was buried on Wednesday night; although it has been claimed that it was Tuesday night. It was the darkest period of the night. Revelation ceased with the passing of the Messenger of Allah (may Allah bestow peace and blessings upon him). Anas (may Allah be pleased with him) said, "We had not dusted our hands from his (may Allah bestow peace and blessings upon him) soil when we found denial in our hearts." His (may Allah bestow peace and blessings upon him) passing was the greatest tribulation and the worst misfortune (to befall the nation).

What was gathered here is from the summation of Imam al-Munawi in the introduction of *Tabaqat al-Sufiyah/Ranks of the Sufis* from the Prophetic biography.

The Mother Of The Prophet (may Allah Bestow Peace And Blessings Upon Him)

Aminah (may Allah Be Pleascd With Her) Daughter Of Wahb Ibn 'Abd Munaf Ibn Zuhrah Ibn Kilab.

The Wives Of The Prophet (may Allah Bestow Peace And Blessings Upon Him)

¹⁸ This is a grave in which there are two sides, in which two deceased people can be placed on either side.

- Khadijah daughter of Khuwaylid (may Allah be pleased with her). She was his (may Allah bestow peace and blessings upon him) first wife, and all his children came from her, except our master Ibrahim (may Allah be pleased with them). He (may Allah bestow peace and blessings upon him) did not marry another woman until she passed away (may Allah be pleased with her).
- Sawdah daughter of Zam'ah (may Allah be pleased with her).
- Aishah daughter of Abu Bakr (may Allah be pleased with them). He (may Allah bestow peace and blessings upon him) married her¹⁹ in Makkah two years before the migration. She lived with him (may Allah bestow peace and blessings upon him) in Me-dinah the illumined city, and he (may Allah bestow peace and blessings upon him) did not marry a virgin other than her (may Allah be pleased with her).
- Hafsa daughter of 'Umar (may Allah be pleased with them).
- Umm Habibah Ramlah daughter of Abu Sufyan (may Allah be pleased with them).
- Hind daughter of Abi Umayyah. She was (known as) Umm Salamah (may Allah be pleased with her).
- Zaynab daughter of Jahsh (may Allah be pleased with her).
- Juwayriyah daughter of al-Harith (may Allah be pleased with her).
- Safiyah daughter of Huyayy (may Allah be pleased with her).
- Maymunah daughter of al-Harith (may Allah be pleased with her).
- Zaynab daughter of Khuzaymah, the mother of the poor (may Allah be pleased with her). She died during his (may Allah bestow peace and blessings upon him) life.

The wedding gift of each of the women was five hundred dirhams, except (for that received by) Safiyah and Umm Habibah (may Allah be pleased with them).

¹⁹ She was married at an early age, but only after menstruation did she move into the house of the Prophet (may Allah bestow peace and blessings upon him). Being able to conceive is a sign of maturity. This age is very different to our own time, but many women were married in Europe around the age of puberty, until recent times.

The Children Of The Prophet (may Allah Bestow Peace And Blessings Upon Him)

- Al-Qasim (may Allah be pleased with him), and he was [the reason for] his (may Allah bestow peace and blessings upon him and his family) agnomen.
- 'Abdullah (may Allah be pleased with him). He was called al-Tayyib and al-Tahir.
- Zaynab (may Allah be pleased with her).
- Ruqayyah (may Allah be pleased with her).
- Umm Kultum (may Allah be pleased with her).
- Fatimah (upon them and their father be peace and blessings).

His (may Allah bestow peace and blessings upon him and his family) sons died in infancy before Islam, yet his (may Allah bestow peace and blessings upon him) daughters reached Islam and accepted it. All of them were from Khadijah (may Allah be pleased with them). He (may Allah bestow peace and blessings upon him and his family) had a son called Ibrahim (may Allah be pleased with him) from the bondswoman [that he (may Allah bestow peace and blessings upon him) freed and married], [named] Mariyah the Copt (may Allah be pleased with her). Ibrahim (may Allah be pleased with him) died on the seventieth night after his birth. All his children died during his (may Allah bestow peace and blessings upon him) life, except Fatimah (may Allah be pleased with her), who died seven months after him (may Allah bestow peace and blessings upon him).

The Uncles And Aunts Of The Prophet (may Allah Bestow Peace And Blessings Upon Him)

Al-Harith: Qurtham; al-Zubayr: Hamzah; al-'Abbas: Abu Talhah; Abu Talib; Abu Lahab; Hujl; Dirar; al-Ghaydaq; Safiyyah; 'Arikah; Arwa; Umaymah; Barrah; Umm Hakim al-Bayda'. Of the group, Hamzah, al-'Abbas, and Safiyyah became Muslim (may Allah be pleased with them).

The Freed Slaves Of The Prophet (may Allah Bestow Peace And Blessings Upon Him)

Zayd ibn Harithah and his son Usamah (may Allah be pleased with them); Thawban (may Allah be pleased with him); Abu Kabshah; Anasah; Shuqran; Rabah; Yasar; Abu Rafi'; Fadalah; Kafi'; Mid'am; Karkarah; Zayd grandfather of Hilal; 'Ubayd; Abu 'Ubayd; Tahman; Ma'bur; Waqid; Abu Waqid; Hisham; Abu Dumayrah; Hunayn; Abu 'Ashib; Safinah; Abu Hind; Anjashah al-Hadi; Abu Lubanah; Salma Umm Rafi'; Barakah his nurse; Mariyah; Rayhanah; Maymunah daughter of Sa'd; Khadijah; Radwa.

The Servants Of The Prophet (may Allah Bestow Peace And Blessings Upon Him)

Anas ibn Malik (may Allah be pleased with him); Hind and Asma, the children of Harithah; Rabi'ah ibn Kab - [and all four are] Aslamis; 'Abdullah ibn Mas'ud (may Allah be pleased with him); 'Uqbah ibn Amir; Bilal; Sa'd; Makmar the son of the brother of al-Najashi; Kabir ibn Shaddakh al-Laythi; Abu Dharr al-Chifari (may Allah be pleased with them).

The Guards Of The Prophet (may Allah Bestow Peace And Blessings Upon Him)

Sa'd ibn Mu'adh; Dhakwan ibn 'Abd Qays; Muhammad ibn Maslamah; al-Zubayr ibn al-'Awwam; 'Ubbad ibn Bishr; Sa'd ibn Abi Waqqas; Abu Ayyub al-Ansari; and Bilal (may Allah be pleased with them all).

When the [following] Quranic verse was revealed,

وَاللّٰهُ يَعْصَمُكَ مِنَ النَّاسِ

"Allah protects you from people."

He (may Allah bestow peace and blessings upon him) stopped having guards.

The Prophet's (may Allah Bestow Peace And Blessings Upon Him) Envoys To The Kings

- Amr ibn Umayyah (may Allah be pleased with him) [was sent] to the Najashi whose name was Ashimah. He placed the letter of the Messenger of Allah (may Allah bestow peace and blessings upon him) before him, so he came down from his bed and sat on the floor. He became Muslim and died in the time of the Prophet (may Allah bestow peace and blessings upon him) in the seventh year [of the Hijrah]. He prayed over him the [funeral] prayer of absence.²¹

Dihyah ibn Khalifah al-Kalbi (may Allah be pleased with him) was sent to the king of Rome, the Caesar called Heraclius, who affirmed the prophethood of the Prophet (may Allah bestow peace and blessings upon him). He offered Islam [to his people] and the Romans did not accept [the call], so out of fear for his kingdom, he refrained [from accepting Islam publicly]. 'Abdullah ibn Hudhafah al-Sahmi (may Allah be pleased with him) was sent to Kisra, the king of Persia. He tore up the letter. Then he (may Allah bestow peace and blessings upon him) said,

مَرَقَ اللهُ مَلَكَ كُلِّ مَمْرَقٍ

"May Allah rear his kingdom into pieces!"

²⁰ Quran: al-Maidah 5:67.

²¹ In Shafi'i fiqh this is valid – to pray over someone in their absence – but not in the Hanafi school, because we say it was specific to the distinctive nature of the Prophet (may Allah bestow peace and blessings upon him) that he could do so.

²² Al-Zayla'i in Nash al-Rayyah 4/421.

Harib ibn Ubayy Balcarah (may Allah be pleased with him) was sent to al-Muqawqis,²³ who came close [to accepting] Islam. He sent gifts to the Prophet (may Allah bestow peace and blessings upon him): Mariyah [the Capt], Shirin, a grey mule called Duldul, one thousand gold coins, and twenty items of clothing.

- Amr ibn al-'As (may Allah be pleased with him) was sent to Jayfar and 'Abd, the two sons of al-Jalanda who were the two kings of Oman and who accepted Islam.

Salir ibn 'Amr al-'Amiri (may Allah be pleased with him) was sent to Hawdhah ibn 'Ali, ruler of al-Yamamah, who honoured him.

- Shuja' ibn Wahb al-Asadi (may Allah be pleased with him) [was sent] to al-Harith ibn Abi Shummur al-Chassani, the king of al-Balqa in Syria. He threw the letter and said, "I will travel to him." However, Caesar forbade him from doing so, and thereafter Allah (the Exalted) destroyed him.

Al-Muhajir ibn Abi Umayyah al-Makhzumi (may Allah be pleased with him) [was sent] to al-Harith al-Himwari.

- Al-'Ala ibn al-Hadrami (may Allah be pleased with him) [was sent] to al-Mundhir, king of al-Bahrain, the son of Saw'a, and he accepted Islam.

Abu Musa al-Ash'ari (may Allah be pleased with him) was sent with Mu'adh ibn Jabal (may Allah be pleased with him) to Yemen. The general people of Yemen and the kings accepted Islam and there was no fighting.²⁴

The Scribes Of The Prophet (may Allah Bestow Peace And Blessings Upon Him)

²³ The Egyptian king.

²⁴ Some other countries were hostile to the Muslims and would fight them.

His (may Allah bestow peace and blessings upon him) scribes included the following: the Four Caliphs [Abu Bakr, 'Umar, 'Uthman and 'Ali], Amir ibn Fuhayrah, 'Abdullah ibn al-Arqam, Ubayy ibn Ka'b, Thabit ibn Qays, Khalid ibn Sa'id, Hanzalah ibn al-Rabi', Zayd ibn Thabit, Mu'awiyah and Sharihbil ibn Hasanah (may Allah be pleased with them).

Those Who Smore Necks Before Him (may Allah Bestow Peace And Blessings Upon Him)

'Ali, al-Zubayr, Muhammad ibn Maslamah, 'Asim ibn Thabit and al-Miqdad (may Allah be pleased with them).

The Nobles Of His (may Allah Bestow Peace And Blessings Upon Him) Companions

Abu Bakr, 'Umar, 'Ali, Hamzah, Jafar, Zayd, al-Miqdad, Salman, Hudhayfah, Ibn Mas'ud, 'Ammar ibn Yasar and Bilal (may Allah be pleased with them).

The Ten Promised Paradise²⁵

The Four Caliphs (Abu Bakr, 'Umar, 'Uthman and 'Ali), al-Zubayr ibn al-'Awwam, Sa'id ibn Abi Waqqas, 'Abdurrhman ibn 'Awf, Talhah ibn Ubaydillah, Sa'id ibn Zayd and Abu Ubaydah ibn al-Jarrah (may Allah be pleased with them).

The Mounts Of The Prophet (may Allah Bestow Peace And Blessings

²⁵ There are other Companions who were seen in paradise. For instance, the woman who used to clean the masjid in Meccah was seen in paradise after she died. In addition, the footsteps of Bilal (may Allah be pleased with him) were heard in paradise and there are other examples.

Upon Him)

He (may Allah bestow peace and blessings upon him) used to have ten horses: al-Sakh, al-Murtajaz, Hawa, Lizza, al-Luhayf, al-Zarh, al-'Ard, al-Tarif, Lawah and Sajjuh. He (may Allah bestow peace and blessings upon him) had three mules: Duldul, Fiddah and al-'Ahyyah.

He (may Allah bestow peace and blessings upon him) had a mule called Ya'fur.

There are no reports of him (may Allah bestow peace and blessings upon him) having acquired any cows.

He (may Allah bestow peace and blessings upon him) had twenty young milch camels in al-Ghabrah and sent them to Sa'id ibn 'Ubadah in Mahariyyah from the cattle of the tribe of 'Aqil. He (may Allah bestow peace and blessings upon him) had one [camel] called al-Quswa that he migrated upon. It was unable to bear the descent of the revelation [so it sat down]. It has also been said that it was [called] al-'Adba.

He (may Allah bestow peace and blessings upon him) had sheep that he used to drink milk specifically from and he (may Allah bestow peace and blessings upon him) would look after them.

He (may Allah bestow peace and blessings upon him) had a white rooster.

The Armaments Of The Prophet (may Allah Bestow Peace And Blessings Upon Him)

He (may Allah bestow peace and blessings upon him) had nine swords: Dhu al-Fiqar, al-Qalati, al-Bartar, al-Tahara, al-Harf, al-Nikhlam, al-Rusub, al-'Adh and al-Qadib. The latter was the first sword given to him (may Allah bestow peace and blessings upon him) and the last of the inheritance of his father.

He (may Allah bestow peace and blessings upon him) had four pairs of spears, including three from the tribe of *Qaynaqa'*. He (may Allah bestow peace and blessings upon him) also had a short spear that was borne before him in the two Eids; it was curved the length of a cubit.

[He also had] a stick called *al-Urjun* and a rod called *al-Mamshuq*

He (may Allah bestow peace and blessings upon him) had four bows, a quiver and a shield like an eagle. He (may Allah bestow peace and blessings upon him) would advance placing his [blessed] hand in the shield and moving.

He (may Allah bestow peace and blessings upon him) possessed a coat of armour called *Jhar al-Fudal*. It was claimed that this was the coat of armour belonging to *Dawud* (upon him be peace) that he wore when fighting *Goliath*. He (may Allah bestow peace and blessings upon him), furthermore, had a helmet called *al-Subugh* and a belt of tanned leather that contained three links of silver, a buckle of silver and pearls on its sides.

The Clothing And Furnishings Of The Prophet (may Allah Bestow Peace And Blessings Upon Him)

He (may Allah bestow peace and blessings upon him) left a garment wrap, a Yemeni lower garment, two Omani garments and an Omani *qamis*, a Yemeni *jubbah* and garment, a white garment, three lined-headgear (*qalanas*) and four [caps] without lining, and a blanket of *muwarisah*.²⁶ He (may Allah bestow peace and blessings upon him) also had a [leather] bag in which was a mirror, an ivory comb, a pair of scissors and a *miswak*. He (may Allah bestow peace and blessings upon him) had a bed of leather filled with palm fibres; a goblet arrow ornamented with silver in three places, another goblet, a small container of stone; a dyeing container [for washing clothes]; a glass goblet; a washing container of brass; a large

²⁶ A type of tanned hide.

bow]; a *sa'iq*; a *mudd*;²⁷ a bed, a rough-surfaced garment; and a silver ring engraved with "Muhammad, Messenger [of] Allah [may Allah bestow peace and blessings upon him]"; a gift of two simple leather socks from *al-Najashi*; a black garment; a black turban that was gifted to 'Ali (may Allah ennoble his face); two clothes for *Jum'ah* [Friday prayers] that were not part of the clothes for the other days of the week; and a towel that he used to wipe his [blessed] (may Allah bestow peace and blessings upon him) face after ablution.

This completes what was taken from *Nur al-Uyun fi Talkhis Sirah al-Amin al-Maimun/Light of Springs in Summation of the Biography of the Trustworthy and Trusted* by Abu al-Fatih Muhammad ibn Sayyid al-Nas al-Yamari. This comprises some of what was transmitted from al-Munawi up to this point.

Completion Of His (May Allah Bestow Peace And Blessings Upon Him) Life After His Passing

I have mentioned, in the ninth chapter of my book *Siratal al-Darajin fi al-Salah 'ala Sayyid al-Kawayin/Felicity in the Two Abodes by the Prayer upon the Master of Creation* (may Allah bestow peace and blessings upon him), that the foundation for the position that one may see him (may Allah bestow peace and blessings upon him) when awake and asleep is a combination of what has been transmitted from *Haliz al-Suyuti* in his book *Tanwir al-Halal fi Imkan Kuyah al-Nabi wa al-Malak/Enlightening of the Gloom of the Possibility of Seeing the Prophet and the Angels*. The text is as follows:

It is not forbidden to see his (may Allah bestow peace and blessings upon him) noble being because he (may Allah bestow peace and blessings upon him) and all the Prophets are alive. Their souls were

²⁷ Literally "a portion", but it could be a measuring device for a portion of something.

²⁸ Literally "dry measure". It could be a place to measure dry items.

returned to them after being taken; or they were given permission to leave their graves and to move in the upper and lower realms. al-Bayhaqi has authored a section about the life of the Prophets; he said in *Dalail al-Nubuwah*, "The Prophets are alive with their Lord like the martyrs." The teacher Abu Mansur 'Abdulqahir ibn Tahir al-Baghdadi said, "The verifying theologians of my peers believe that our Prophet (may Allah bestow peace and blessings upon him) is alive after his (may Allah bestow peace and blessings upon him) passing. He (may Allah bestow peace and blessings upon him) facilitates obedience for his (may Allah bestow peace and blessings upon him) nation; he (may Allah bestow peace and blessings upon him) is saddened by their sinfulness; and he (may Allah bestow peace and blessings upon him) is informed of the prayers that are sent upon him by his nation." He said, "The Prophets (may Allah bestow peace and blessings upon them all) do not decay; the earth does not consume any part of them. Musa (upon him be peace) passed away in his time and our Prophet (may Allah bestow peace and blessings upon him) informed us that he saw him [Musa (upon him be peace)] in the fourth heaven, and he (may Allah bestow peace and blessings upon him) saw Adam and Ibrahim (upon them both be peace). This principle is authenticated according to us, so we say, 'Our Prophet (may Allah bestow peace and blessings upon him) returned to life after passing away and he is still upon prophethood.'" This [completes] the speech of 'Abdulqahir.

Furthermore, Imann al-Suyuri (may Allah be pleased with him) reported in the aforementioned book of his that which I reported in my book *Saddat al-Darain/Felicity in the Two Abodes*, and there are many others which have not been transmitted. He said in the conclusion, "The upshot of gathering these transmissions and hadiths is that the Prophet (may Allah bestow peace and blessings upon him) is alive in body and soul. He (may Allah bestow peace and blessings upon him) moves and goes where he wills around the regions of the earth [and] in the dominion. His (may Allah bestow peace and blessings upon him) form is as he was before he passed away; nothing of him (may Allah bestow peace and blessings upon him) has changed. He (may Allah bestow peace and blessings upon him) is unseen by the sight as the angels are absent

despite being alive in their bodies. So if Allah wills He can raise the veils for whomever He wills to honour them with his (may Allah bestow peace and blessings upon him) vision. He (may Allah bestow peace and blessings upon him) is seen in the form that he (may Allah bestow peace and blessings upon him) was. This is not forbidden and there is no pretext to specification of the like of his vision..."

If you wanted to transmit the many reports and discussions of the outstanding scholars on this matter of seeing him (may Allah bestow peace and blessings upon him) whilst awake and in one's dreams, then refer to my aforementioned book, because I do not know of another book like it that has gathered what it contains of the rulings of the prayer upon the Prophet (may Allah bestow peace and blessings upon him), his virtues, and what is related to his unrestrained benefits - all praise belongs to Allah, the Lord of the universe.

Section one

Chapter one

THE NOBLE NAMES OF THE MESSENGER OF ALLAH ﷺ

This chapter is in accordance with the order of the Arabic alphabet, and it consists of around eight hundred names.

Letter hamza (eighty-eight names)

Al-Amir/the Commander; al-Amin/the Trustworthy; ayat Allah/the Sign of Allah; al-Abarr Billah/the One Made Pious by Allah; al-Abrahi/the Dazzling Appearance; al-Abjal/the Serene; al-Abjad/the White; Atqa al-Nas/the Most Fearful of People (concerning Allah); al-Ajall/the Illustrious; al-Ajwad/the Most Generous; Ajwad al-Nas/the Most Generous of People; Ujir/the One who Saves his Nation; Uhad/the Just to People; Uhid/the One who Saves his Nation from the Fire; al-Ahad/the Unique; al-Ahsan/the Excellence; Ahsan al-Nas/the Best of People; al-Ahsham/the Shy; Ahmad; al-Akhdh Bil-Hujuzar/the Bringer of Prevention – preventing his nation from the hell-fire; Akhdh al-Sadaqat/the Taker of Truthfulness; al-Akhir/the Last [prophet and messenger];

al-Akhiraya – his name that is mentioned in the Gospel, meaning “the last of the Prophets”, as al-Suyuti mentioned in *al-Riyad al-Anghar*; al-Aksha Lillah/the Most Fearful of Allah. Akhnak – al-Suyuti said that al-Azafi mentioned that this was his (may Allah bestow peace and blessings upon him) name in the scrolls of Seth and its meaning is valid in Islam; al-Adaj/the Dark-eyed; al-Adwam/the Everlasting; Ear of Goodness – meaning he only heard goodness and truth; al-Arah – [meaning] the strongest of people in intellect; al-Arham/the Most-merciful; the Most-merciful to the Servants; al-Azaj/Curvature of the Eyebrows; al-Azka/the Purified; al-Azhar/the Bright – meaning the dawn light on his face; the Most Courageous of People; Extremely Shy like a bondswoman in her Quarters; al-Ashnah – derived from “the mouse-rache” in that he had light in his teeth and saliva; the Most Truthful Person in Speech; the Most Truthful about Allah; al-Ayab/the Most Fragrant; the Most Fragrant of People; al-Azz/the Respected; al-Azam/the Great; al-Alam Billah/the Most Knowledgeable of Allah; al-Ala/the Grand; al-Agharr/the Beautiful; the Most Eloquent of Arabs; the One who is Followed by the Most People; al-Akram/the Most Honourable; Akram al-Nas/the Most Honourable of People; the Most Honourable of the Children of Adam; al-Iklil – meaning “the Crown” because he is the crown of the Prophets and this was his name in the Psalms; al-Imai – meaning “extremely intelligent”; the Leader of Goodness; the Leader of the Messengers; the Leader of the Universe; the Leader of the Pious; the Leader of those who Act; the Leader of the People; the Leader of the Prophets; the Leader; al-Aman/the Safety; al-Amjad/the Illustrious; the Nation; Alif Lam Mim; Alif Lam Ra; Alif Mim Sad; the Security – [with the same] meaning as the Safety; the Security of the Companions – that is, the cause of their safety and tranquility; al-Amin/the Trustworthy; al-Ummi/the Unlettered; the Blessings of Allah; the Spirit of the Arabs; the Fearful; al-Anwar/the Lights; the Forbearing; the Reasonable; the Most Loyal of the People with Deposits; the First; the First Messenger; the First Intercessor; the First of the Muslims; the First to Intercede; the First of the Believers; the First whose Grave is Opened in the Earth; the One whose Loyalty is with the Believers more than Themselves [may Allah bestow peace and blessings upon him].

Letter ba (twenty-three names)

The Brilliant; the Paraclete, which is one of his names in the Gospel [Injil, meaning "the spirit of truth" or "he who distinguishes truth from falsehood"; it was claimed [that they include] al-Hammad, al-Hand and al-Hamid – most of the scholars of the Gospel say its meaning is "pure-hearted" (*mukhlis*), and al-Suyuti transmitted from *al-Shifa'*, "In the *Gharib al-Tafsir* of al-Kirmani its meaning is 'he is not blameworthy'"; the Internal; the Extoller; the Splendid; the Splendour; the Ocean; the Principle – that is, he who is adhered to if people want to attain happiness; the Full Moon; the Unique; the Pious; al-Barqitis – Ibn Ishag and those who followed him said it is Muhammad (may Allah bestow peace and blessings upon him) according to the Romans; the Evidence; the Glad Tidings; the Glad Tidings of 'Isa (Jesus); the Bringer of Glad Tidings; the Insight; the Conveyer; Bimudhmadh – al-Suyuti said it was mentioned by Ibn Dihyah, "It was affirmed in the first book from the Torah, and it is agreed by all that it refers to the name Muhammad (may Allah bestow peace and blessings upon him) by them all" – and it was transmitted in my book *Hujjat Allah 'ala al-Malamin thar Ibn al-Qayyim*, with a lengthy discussion, verified that it was a reference to his name Muhammad (may Allah bestow peace and blessings upon him) without doubt; the Marvelous; the Brilliant; the Explained; the Explanation – meaning "the clarifying proof" [may Allah bestow peace and blessings upon him].

Letter ta (six names)

The Crown; the Following; the Reminder – meaning the one who reminds the forgetful and informs the heedless; the Virtuous; al-Tanzil – meaning the one who has revelation sent to him, namely, the Messenger; al-Tihami – [which refers to] his lineage that goes to back to Tihami, and it is one of the names of Makkah [may Allah bestow peace and blessings upon him].

Letter tha (two names)

The One of Two – which comprised the Chosen One and the Truthful [Abu Bakr in the cave during the Migration]; al-Thimal – meaning "support" [may Allah bestow peace and blessings upon him].

Letter jim (six names)

Al-Jami/the Gatherer; the Compeller – Allah called him this in the book of Dawud (upon him be peace) in reference to him overpowering his enemies – He [Allah] negated from him [may Allah bestow peace and blessings upon him] great oppression:

ما أنت عليهم بجار

"You are not an oppressor upon them".

Al-Jadd – being of great illustrious ability; al-Jalil/the Sublime; al-Jawad/the Generous; al-Jahdam – [meaning] he of great importance, with a rounded face, welcoming complexion and magnanimous (may Allah bestow peace and blessings upon him).

Letter ha (thirty-seven names)

Al-Ha'im – meaning he was the best Prophet in terms of creation (*khaliq*) and character (*khuluq*); al-Hashr/the Gatherer; Ha' Ha' – al-Suyuti [may Allah show him mercy] mentioned that al-'Azafi said that this is his name in the Psalms; al-Hafz/the Preserver; the Judge of the Command of Allah; the Praiser; Bearer of the Flag of Praise; al-Hami/the Hospitable; the Barrier between his Nation and the Fire; the Beloved; the Beloved of the All-Merciful; Beloved of Allah; Hubayra – al-Suyuti mentioned that al-'Azafi said that this was one of his names in the Gospel, its explanation being that Allah causes him to distinguish truth from falsehood; al-Hijazi [in reference to the region he came from]; the Manifest Proof;

¹ Qur'an: Qaf 50:45.

the Evidence of Allah for Creation; al-Harrami – as an ascription to the Sacred Precinct in Makkah; Concerned about the People of Faith; the Protection of Nations – that is that he protects them from evil; the Assembly of Allah – and of the Assembly of the Party (*ta'ifah*); al-Hasib/ the Accounter; al-Hafiz/ the Protection; al-Hafif/ the Generous; al-Haq/ the Truth; al-Hakam/ the Ruler; al-Hakim/ the Wise; al-Hulail – meaning “the master of courage”; al-Halim/ the Forbearing; the Praiseworthy; Hammataya – it was claimed in *al-Mawahib* and its commentary that it means “the protectorate of the Sacred Precinct” namely, Makkah, or it was claimed that is “the protectorate of the sacred” meaning “women”; Ha-Mim-Ayn-Sin-Qaf; the Praised; the Praising; al-Hanan – meaning “mercy”; the True Believer; the Living; the Modest [may Allah bestow peace and blessings upon him].

Letter kha (twenty-six names)

The Seal of the Messengers; the Seal of the Prophets; the Seal; Keeper of the Wealth of Allah; the Humble; the Obedient; the Unassuming; the Sincere; the Informed; the Speaker of Nations; the Speaker of Prophets; the Speaker of the Delegations from Allah; the Bosom Friend of the All-Merciful; the Bosom Friend of Allah; the Bosom Friend; the Caliph; the Caliph of Allah; the Best Prophet; Khayr al-Bariyyah/ the Best of Creation; Khayr al-Khalq/ the Best of Creation; the Best of Allah's Creation; the Most Gentle of the Universe; the Best of People; the Elite of Allah; the Best of this Nation; the Best [may Allah bestow peace and blessings upon him].

Letter dal (ten names)

The Abode of Wisdom; the Caller to Allah; al-Damigh – it is said, “He refused it” (*damaghah*), meaning he uses his brain, and thus he destroys falsehood; al-Dani/ the Close; the Supplication of Ibrahim; the Call of Oneness [of Allah]; the Call of the Prophets; the Evidence; the Evidence of Goodness; Dahram – meaning ease of character and excellent creation

[may Allah bestow peace and blessings upon him].

Letter dhal (twenty-eight names)

Al-Dhakhir/ The Rememberer; al-Dhukhr/ the Treasure; the Reminder; the Remembrance of Allah; the Remembrance; al-Dhakar – meaning the most courageous; Bearer of the Crown; Bearer of Exertion; Bearer of al-Hatim – al-Hatim is the place of station in Makkah according to the valid opinion; Bearer of the Waterring Pool; Bearer of the Greatest Creation; the Bearer of Tranquility; Bearer of the Sword; Possessor of the Straight Path; the Possessor of Goodness; the Possessor of Gifts; the Possessor of Openings; the Possessor of the Staff; the Possessor of Strength; the Possessor of Might; the Possessor of Virtue; the Possessor of Miracles; Possessor of the Praised Rank; Possessor of the Place; the Possessor of Medina; the Possessor of al-Misam – the latter meaning “lofty” or “beautiful”; the Possessor of Means; the Possessor of al-Hirawah – namely the staff [may Allah bestow peace and blessings upon him].

Letter ra (thirty-six names)

Al-Raghib/ the High; the Raised; Raised Rank; Rider of the Burraq; Rider of the Camel (Bair); Rider of the Camel (jamaal); Rider of the She-Camel (nagah); the Rider of Nobleness; the Hoped; the Pleased; the Man; the Superior; the Welcoming Hand; Mercy to the Nation; Mercy to the Universe; “a merciful gift” – he [may Allah bestow peace and blessings upon him] said,

أنا رحمة الله

“I am but a merciful gift”

The Mercy; the Merciful; the Messenger of Ease; the Messenger of Mercy; the Messenger of Allah; Messenger of the Fierce Battle; the Messenger; the

Guided; the Pleased; the One Pleas'd by Allah; Raised Ranks; Raised Remembrance; the Companion; the Overseer – he who looks after things and keeps them; Pillar of the Humble; the Spirit of Truth; the Sacred Spirit; the Compassionate; the Feared [may Allah bestow peace and blessings upon him].

Letter za (eleven names)

The Restrained; the Ascetic; the Radiant; the Sumptuous; Zibriyal – it means Muhammad, as we have mentioned about his prophecy in chapter thirty-one of my book *Hujjat Allah 'ala al-Mumin* on the miracles of the Master of the Messengers (may Allah bestow peace and blessings upon him) – transmitting from *Al'am al-Nubuwwah/The Sign of Prophethood* by al-Mawardi, transmitting from the book of Zakariyya Ibn Yuhanna about the Prophets of the tribe of Israel – although I have not seen this name from anyone who composed works on the names of the Prophet (may Allah bestow peace and blessings upon him), Affirmation of the Prophets; the Purified; Zulaf – meaning “closest in advancement”; al-Zamzami; the Beautification; Beautification of those who are Loyal on the [Day of] Rising [may Allah bestow peace and blessings upon him].

Letter sin (twenty-nine letters)

Al-Sabir – meaning “lank [straight with slight curl] hair”, as his hair was thick; al-Sabiq/the Preceder: He who Precedes [with All Goodness]; the Preceder of the Arabs; the Prostrator; the Path of Allah; the Generous; al-Sadid – meaning “the steadfast”; the Light-giving Lamp; Sarikhlitis – al-'Azafi said this is his name in Syria; meaning “the Paraclete Muhammad”; the Speedy; the Happiness of Allah; the Happiness of Creation; the Felicity; the Peace; al-Sami – meaning “lofty”; the Hearing; al-Sana – which is the light extended for honour; the Link; the Master; Master of the Jinn and Mankind; the Master of Creation; the Master of the Messengers; the Master of People; the Master of the Offspring of Adam; the Sword; the Sword of Islam; the Drawn Sword of Allah; the Sword of

Severing – which refers to severing the past [may Allah bestow peace and blessings upon him].

Letter shin (eighteen names)

The Law; the Interceder; the Healer; the Grateful; the Witness; al-Sha-thn – meaning “large hands and feet”, which the Arabs praised him for having; the Strong; al-Shadhgam – he is a trustworthy conveyor; the Noble; the Healing; the Intercession; the Intercessor; the Appreciative; the Extremely Grateful; the Sun; al-Shihab – it means “master of the past of this matter or the passing star”; al-Shahm – meaning “a masterful piercing ruling”; the Witness [may Allah bestow peace and blessings upon him].

Letter Sad (sixty-five names)

The Patient; Husband of the Purified Wives; Possessor of Quranic Passages; Possessor of the Signs; Possessor of Clarification; Possessor of the Crown; the Possessor of Tahwid; the Possessor of Beauty; the Possessor of Struggle; Possessor of the Proof; Possessor of al-Hatim [the sacred area near the Ka'abah]; Possessor of the Extended Pool; Possessor of the Seal; the Possessor of Goodness; the Possessor of the High and Raised Ranks; Possessor of the Cloak; the Possessor of Zamzam; Possessor of Prostration for the Worshipped Lord; Possessor of the Night Journey; Possessor of the Sultranare – meaning “of prophethood”; Possessor of the Sword; Possessor of the Law; Possessor of the Great Intercession; Possessor of the Gifts; the Possessor of al-'Alamah – meaning “the Seal of Prophethood”; Possessor of the Dazzling Signs; Possessor of the Highest of Ranks; the Possessor of Relief; the Possessor of Virtues; the Possessor of Advancement; the Possessor of al-Qadib – meaning “sword”, and it has been claimed [that it refers to] “staff”; Possessor of the Word [there is no deity except Allah]; the Possessor of al-Kawthar; Possessor of the

² This is either a river in paradise that is designated especially for the Prophet (may Allah bestow peace and blessings upon him), or it is said that it refers to his (may

Flag [of Praise]: Possessor of the Gathering; the Possessor of al-Midrah – a type of clothing that is only made from wool; the Possessor of Medina; Possessor of the People; Possessor of the Manifest Witnessing; the Possessor of Miracles; Possessor of the Ascension; the Possessor of Spoils; Possessor of the Praised Rank; Possessor of the Pulpit; Possessor of the Wrapping; Possessor of the Sandals – it is his (may Allah bestow peace and blessings upon him) description in the Gospel; Possessor of the Staff; the Possessor of al-Wasilah – this is the highest level in paradise. Wasilah is that which you seek the means towards the Possessor of Power, and he (may Allah bestow peace and blessings upon him) is the means of all creation to their Lord; the Companion; the Compiler of the Command of Allah; the Truthful; the One Lifted to the Ascension; the Righteous; the Extremely Patient; the Beautiful; the Truth; the Truthful [of any matter]; the Friend; the Path of Allah; the Path of those that You have Blessed; the Straight Path; the Elite; the Forgiving; the Forgivee of Errors; al-Sindid – it [refers to] the master of courage; the Protection – derived from “guarding” and it is “protection” [may Allah bestow peace and blessings upon him].

Letter dad (eight names)

The Entrusted; the Decisive Example; al-Dar’ – meaning “the one who is extremely humble to Allah”; the Smiling; the Pleased; the Guarantor; al-Daygham – he is a hero of courage; the Light [may Allah bestow peace and blessings upon him].

Letter ra (nine names)

Taba Taba – al-Suyuti mentions that al-Azafi said that it was one of his (may Allah bestow peace and blessings upon him) names in the Torah, meaning “pure”, or it was claimed that it meant that his being mentioned among people is like having perfume spread between them; the Purified;

Allah bestow peace and blessings upon him) family, the Ahl al-Bayt.

the Physician; First-rate Teacher – meaning “the famous teacher who they were guided by”; Ta-Sin; Ta-Sin-Mim; Ta-Ha, the Chaste; the Good [may Allah bestow peace and blessings upon him].

Letter za (two names)

The Manifest and the Victorious [may Allah bestow peace and blessings upon him].

Letter ‘ayn (forty-eight names)

The Worshipper; the Just; the Knower; the Support; the Eraser [of Disbelief]; the Observer; the Teacher; the Teacher of Truth; the Doer; the Outstanding; the Servant of Allah; Servant of the Compeller; Servant of the Praiseworthy; Servant of the Creator; Servant of the Compassionate; Servant of the Provider; Servant of the Giver of Peace; Servant of the Forgivee; Servant of the Giver of Support; Servant of the All-Able; Servant of the Divine; Servant of the Vanquisher; Servant of the Generous; Servant of the Glorious; Servant of the Giver of Belief; Servant of the Bestower; the Servant; the One Prepared (for strong disclosure); the Justice; the Arab – meaning this was one of his (may Allah bestow peace and blessings upon him) names which was revealed to ‘Isa (upon him be peace); al-Urwah al-Wuthqa – meaning “agreement of trust in the religion”;³ the Mighty; the Innocent – meaning “the is innocent or protected [from sin]”; the One Protected by Allah; the Sympathetic; the Great; the Pardoner; the Ease Giver; the Authority of Faith; the Authority of Certainty; the Authority; the Erudite – meaning “the authority that guides”; the High; the Knowledgeable; the Pillar; al-Undah – meaning “courage”; al-‘Ayn – meaning “goodness”; Actual Mightiness [may Allah bestow peace and blessings upon him].

³ This relates to the central pillar of a tent on which everything else relies or the pillar that cannot be demolished.

Letter ghayn (eight names)

The Overcomer: al-Charamtam – he is generous of character and forbearing; the Forgiver; the Rich; The One Rich with Allah; the Bringer of Support; the Assistance; Bringer of the Help of Allah (the Exalted) [may Allah bestow peace and blessings upon him].

Letter fa (twenty names)

The Opener; the Separator; al-Fariqit – he is the Paraclete, and we presented its meaning earlier; the Distinguisher – he who decisively differentiates between evil and falsehood; the Virtuous; the Healed; the Opening; the First Dawn; the Honorary – he is the great glory; al-Fadam – he is extremely beautiful; the Unique; al-Farat – he who precedes his nation to the Pool to intercede for them; the Eloquent; the Bounty of Allah; the Virtuous; the Intelligent; the Successful; the Keys of Goodness; the Clever; the Gift of the Muslims – meaning “a gift to them” [may Allah bestow peace and blessings upon him].

Letter qaf (twenty-two names)

The Hospitable – he [may Allah bestow peace and blessings upon him] is generous, noble and hospitable through his [may Allah bestow peace and blessings upon him] honouring of the guest; the Divider; the Judge; al-Qanit – the one who obeys; the Leader of Goodness – meaning his [may Allah bestow peace and blessings upon him] acquisition of it for his nation; the Leader of the Brightened Limbs of Ablution – they are [a sign] of his [may Allah bestow peace and blessings upon him] nation; the Leader; the Speaker – meaning “the one who rules as his speech cannot be nullified”; the Established – meaning “he is established with the combination of all honourable characteristics”; the Fighter; the Fighter in the Struggle; Qurtham – meaning “the combination of all goodness”, similar to al-Qaṭhum; al-Qaṭhum; Qidmaya – his [may Allah bestow peace and blessings upon him] name in the Torah, meaning “before the first” (as

mentioned by al-Suyuti); the Truthful Step; al-Qurayshi; the Close; the Oath; the Axis; the Moon; the Strong; the Firm [may Allah bestow peace and blessings upon him].

Letter kaf (twelve names)

The Completer; All; [Sent to] All of the People; the Perfect in All Matters; the Sufficient; the Frequently Silent; the Honourable; the Sponsors – he is the master of the sponsors for the matters of his people; Kaf-Ha-Ya-Ayn-Sad; Kandidah – Ibn Dihyah said it was his [may Allah bestow peace and blessings upon him] name in the Torah; the Treasure; the Stars [may Allah bestow peace and blessings upon him].

Letter lam (five names)

The Intelligent; the Tongue – meaning “the speaker to his people”; the Eloquent; al-Lawdhā'i/the Eloquent Tongue; the Lion [may Allah bestow peace and blessings upon him].

Letter Mim (Two hundred and eight names)

The Water; the Springs; the Illustrious; the Eraser – he [may Allah bestow peace and blessings upon him] is called the Eraser because Allah removed disbelief by him, and Qadi 'Iyad [may Allah show him mercy] said it means [that disbelief was erased] from Makkah and the lands of the Arabs and it was removed from the earth and there was a promise that [his nation] would achieve domination; King of His Nation; Madhūn Madhūn – Qadi 'Iyad [may Allah show him mercy] said it was his [may Allah bestow peace and blessings upon him] name in the previous books, meaning “pure and clean”; the Safety; the Gift Giver; the Hopeful; the Leader; the Blessed; the Supplicated; the Free; the Glad Tidings; the Glad Tidings of the Hopeless; the Envoy; the Envoy of the Real [Allah]; the Conveyer; the Permitted; the Clarified; al-Mutabarril – he

[may Allah bestow peace and blessings upon him] is severed [from creation] in his worship of Allah; the Smiling; the Followed; the Awaiting – waiting for the command of his Lord; the Merciful; the Humble; the Pious; the Following; the Followed Upon; the Affirmed; the Completion; the Completion of Honourable Character; al-Mujtahid – the one who exerts himself in a matter; the Balanced; the One who Relies; the Firm; the Affirmed; the Rewarded; the Responded; the Discusser – he [may Allah bestow peace and blessings upon him] is proof of the truth; the Elicter; the Responded; al-Majid – he [may Allah bestow peace and blessings upon him] has raised ability; the Protector; al-Mahajjah – the principle in renewing the path; al-Muharrid – keen for the believers to fight; the Sacred; the Preserved; the Ruled; Muhammad; the Praised; al-Muhid – turning his [may Allah bestow peace and blessings upon him] nation away from falsehood and to the truth; al-Mukhbit – he [may Allah bestow peace and blessings upon him] is humble; the Informed; the Chosen; the Specific; the Sealed; the One Specified by Honour; the One who Specified My Honour; the One Specified by Splendour; al-Mikhdam – the honourable master; the Sincere; al-Muddathir – the one wrapped in clothes; al-Madani; the City of Knowledge; the One who Reminded; the Remembrance; the Man – the man with perfect manhood; the Expected; the Pleasing; the Raised in Ranks; the Reciter; the Compassionate; the Respected; the Sent; the Guide; the Desired; Mar-ghamah – debaser of disbelief; as rugham means "dust"; the Purified – he [may Allah bestow peace and blessings upon him] is pure; al-Muzamzam – his [may Allah bestow peace and blessings upon him] heart was washed with Zamzam; al-Muzzammil, because of the cloth he [may Allah bestow peace and blessings upon him] was wrapped in; the Remover of Sorrow; the Glorifier; al-Musaddad – as he accords with all beauty; the One Taken in the Night – on the Night Journey during the Night of Ascension; the Happy; the Submitted; the One Submitted To; al-Musallam al-Mush – he [may Allah bestow peace and blessings upon him] is blessed and he wipes away malady so that they are healed; the Consultant; al-Mushadhhab – the well mannered; al-Musharrid – the breaker of the enemy's shackle; al-Mushafah – with a fa; although it has been narrated with gaf – and it means Muhammad in Syriac, and Ibn Zafar said that

4 Quran: al-Anfal 8:64.

this name occurred in the book of Isaiah (as reported by al-Suyuti [may Allah show him mercy]); the Interceded; the Intercession; the Testified To; al-Mashih – meaning wide chested [a metaphor for generosity]; the Indicator; al-Musari – he [may Allah bestow peace and blessings upon him] who brought down [a wrestler] with his strength; the Wide; the Lantern; the Validation of Good Actions; the Truthful; the Truth; the Genuine; the Chosen One; the Rectifier; the Determined; the Protected; the Prayed Upon; al-Mudari [in the severity of the battle]; the Light; the Obedy; the Pure; the Manifest; the Assistance; the Goodness; the Strong; the Inviolable; the Giver; the Final – he [may Allah bestow peace and blessings upon him] was called this because he [may Allah bestow peace and blessings upon him] was the final prophet (he [may Allah bestow peace and blessings upon him] who came after those who preceded him; the Teacher; the Teaching; the Teacher of his Nation; the Announcer; the High; the Appointed; the Immersed – that is in the love of Allah; the Benefit; the Wealthy; the Key; the Key of Paradise; the Admirable; the Virtuous; the Pre-eminent; al-Mufallaj – [referring to the] gap between the incisors [in his mouth], as fallaj means the space between the teeth; the Successful; al-Muqraf – meaning he [may Allah bestow peace and blessings upon him] came upon the footsteps of the Prophets; the Hallowed; the First; the Preceded; the Hospitable; the Just; the One by whom an Oath was Made; the One whose Tracks are to be Followed; the One who Followed the Previous Prophets; the Established; Remover of Pitfalls; Reviver of the Sunnah after a Period [between Prophets]; the Sufficient; the Honoured; the One who Spoke – meaning he spoke to Allah on the Night of Ascension; al-Makki; the Unshakable; al-Malahmi – this is in relation to [the occurrence of] fierce battle because he came with the sword and struggle; the Refuge; the Responder; the Resort; the King; the Prosperous; the Owner; Receiver of the Quran; the Bestowal; the Prohibited – he [may Allah bestow peace and blessings upon him] from whom Allah prevented enmity and ruin; the Proclaimer; the Supporter; the Gift of Allah; the Assistance; the Rescuer; the Selected; al-Munhamima – it was mentioned in *al-Shifa* that it was his [may Allah bestow peace and blessings upon him] name in Syriac, and Ibn Ishag said this was his name in the Gospel meaning Muhammad; the Elicter; the Warner; the One Descended Upon; the Equitable; the Victorious; the Rescuer; al-Munib – meaning "accepting acts of obedience"; the Enlight-

ened; the Emigrant; the Guiding; the Guide – the active participle and the gerund derived from “guide” and “guiding”; the Cleansed; the Ven-erable; al-Muhammin – meaning “witnessing” and “protecting”; the Entrusted; the Bringer of Comprehensive and Concise Speech; Mudhmadh – al-Suyuti mentioned that al-Azafi (may Allah show them mercy) said that it was his (may Allah bestow peace and blessings upon him) name in the scrolls of Ibrahim (upon him be peace); his Extended Pool; the Arrived; the Admonisher; the Respected; the Certain; the Protector; the One Inclining To; the Believer; the Supporter; Midhmadh – al-Suyuti mentioned that al-Azafi (may Allah show them mercy) said this is his (may Allah bestow peace and blessings upon him) name in the Torah; the Balance; the Ease; al-Muyammam – the Purpose (may Allah bestow peace and blessings upon him).

Letter Nun (Forty-four names)

Al-Nabdh – meaning “the Discarder”, as He (the Exalted) said,

فَأَنزِلْنَا إِلَيْهِمْ عَلَى سَوَاءٍ

“He left them upon evil.”

Meaning they cast aside their agreement; the Implementer – meaning the implementation of what he (may Allah bestow peace and blessings upon him) promised, and this was his position; Mankind; the Abrogator; the Rites; the Spreader – meaning “the spreader of Islam”, as well as the manifestor of the sacred law and something after it was trampled; the Pillar; the Sincere; Supporter of the Religion; the Radian; Speaker of the Truth; Observer of Promise; the Intelligent; the Prophet of the Red; the Prophet of the Black; the Prophet of Repentance; the Prophet of the Two Sacred Sanctuaries; the Prophet of Ease; Prophet of Mercy; the Righteous Prophet; the Prophet of Allah; the Prophet of Zamzam; the Merciful Prophet; the Heroic Prophet; the Prophet of Fierce Battles

– the place of “a fierce battle” because he (may Allah bestow peace and blessings upon him) was sent to fight, as we said previously; Converter of the Unseen; the Star; the Piercing Star – he (may Allah bestow peace and blessings upon him) pierces by his (may Allah bestow peace and blessings upon him) light whatever he encounters; the Prophet; the One who Saves by Allah; the Elite; the Adorned; the Deputy; the Pledged; the Solemn; the Highborn; the Faithful Adviser; the Blessing; the Blessing of Allah; the Immaculate; the Observer; the Light; the Light of the Nations; the Light of Allah that cannot be extinguished; Nun (may Allah bestow peace and blessings upon him).

Letter waw (cighteen names)

The Finder; the Mediator; the Vast; the Arrived; the Clear; the Promise; the Admonisher; the Loyal; the Patron; the Distinguished; the Godfearing; the Means; the Handsome; the Bequeathment; the Trustworthy; the Sponsor; the Patron of Virtue; the Bestower (may Allah bestow peace and blessings upon him).

Letter ya (three names)

Al-Yathribi – Yathrib was the previous name of Medina. Ya-Sin – [meaning] he (may Allah bestow peace and blessings upon him) is “a master”, and there are other opinions; the Orphaned – unrivalled like the place of the orphans who have no father, as he (may Allah bestow peace and blessings upon him) was [his father passed away before he was born].

Exhortations

5 *Ibid.*, 58.

The first

It was gathered in a beautiful and excellent manner, said the fakir Yusuf al-Nabhani (the author) (may Allah pardon him). This completes what was gathered and reported by the outstanding scholars.⁶ It was mentioned by Imam al-Jazuli (may Allah show him mercy), the writer of *Dala'il al-Khayrat/Evidences of Goodness*, that there are two hundred and one [names of the Prophet (may Allah bestow peace and blessings upon him)]. It was then commented upon and gathered by Sheikh Abu 'Imran al-Zanari, who came, arranged and conveyed it.

Thereafter, Hafiz al-Suyuti (may Allah show him mercy) gathered three hundred and forty odd names. He explained it in his book *al-Riyad al-Arniqah fi Asma' Khayr al-Khaliqah/Garden of the Elegant on the Names of the Best of Creation (may Allah bestow peace and blessings upon him)*. He said in it, "The crude scholar al-Nawawi said in *al-Tahdhib*, 'Most of the names mentioned are but from characteristics, like the *final*, the *gathered* and *the seal*. However, it is completely permissible to use these names.'"

In *al-Mubhammat* of Ibn 'Asakir (it is said), "When you yearn [hearing or contemplating] his (may Allah bestow peace and blessings upon him) names and descriptions, it is a great goodness."

Al-Suyuti (may Allah show him mercy) said, "We have paused [the counting of] his (may Allah bestow peace and blessings upon him) names at three hundred and forty odd; these are divided into three types: (i) that which is narrated in the Quran by a clear term, and these are seventy-seven names; (ii) that which has been reported in the form of action, and these are forty-four names; (iii) that which has been reported in hadith and the ancient books, and these are around two hundred and thirty names." He said, "He (may Allah bestow peace and blessings upon him) had four agnomens: Abu al-Qasim, Abu Ibrahim, Abu al-Mu'minin and Abu al-Aramil."

Then Hafiz al-Sakhawi (may Allah show him mercy) gathered in his

⁶ There are approximately 792 names mentioned here.

book *al-Qawl al-Badi/The Wonderful Doctrine* about four hundred and thirty names. He (may Allah show him mercy) said,

Ibn Dihyah mentioned in his composition that he specified the names of Prophethood. Some of them said, "The names of the Prophet (may Allah bestow peace and blessings upon him) and the names of Allah (the Exalted) are ninety-nine." He said, "If he had looked in it then the number would have reached three hundred." Muqhlatay said, "The number in the mentioned book is close to three hundred names."

Ibn Dihyah specified in his composition that which was affirmed in the Quran, the reports and exact utterances, and he explained their names. Then he preceded to talk about their number and their many benefits. Most of the names by which he is called are his (may Allah bestow peace and blessings upon him) descriptions. They are not often rejected in terms of naming. It was transmitted by Ibn al-'Arabi (may Allah show him mercy) in his commentary of al-Firmidhi from some of the Sufis, "Allah has one thousand names and his Messenger has one thousand names."

Al-Sakhawi also said, "I gathered from what I found in the works of Qadi 'Iyad, Ibn al-'Arabi, Ibn Sayyid al-Nas, Abu al-Rabi' ibn Saba, Muqhlatay, al-Sharif al-Barazi in *Tawfiq 'arai al-Iman/Success in Increasing Faith*, transmitted from his father, al-Burhan al-Halabi, our scholar Hafiz Ibn Hajjar and others (may Allah show them mercy)." Subsequently, he enumerated more than four hundred and thirty. However, I have not seen the work of Ibn Dihyah on this [subject]. Nonetheless, I did not remain content with what was previously gathered and authored on the subject. Indeed, the books that I have gathered are deserving of having their words commented upon – may Allah facilitate this gift! It should be known that some limit them to ninety-nine names in order to make them similar to the reported. Most Beautiful Names [of Allah]. He [al-Sakhawi] said, "Then I stopped at the works of Qadi Nasir al-Din ibn al-Mayliq for its summation of the book of Ibn Dihyah. I benefited thereby because Ibn Faris had a composition in it called *al-Makani fi Asma' al-Nabi/Informing of the Names of the Prophet*, and a book gathered

by Abu 'Abdullah al-Qurrubi was also included. His composition [in the latter] was in the *rajaz* poetic meter and had been commented upon, and perhaps the names [included therein] are more than three hundred in total." Al-Sakhawi said, "I have not been able to pause until now!"

Then his student Imam al-Qustallani (may Allah be pleased with him) said in *al-Mawahib al-Laduniyyah*, "That which I saw in the speech of our teacher in *al-Qawl al-Badi'*, Qadi 'Iyad (may Allah show him mercy) in *al-Shifa'*, Ibn 'Arabi in *al-Qabas* and *al-Ahkam*, Ibn Sayyid al-Nas and others number more than four hundred, as enumerated by Hafiz al-Sakhawi [who said], 'it did not exceed it except by a few.'" He continued, "They have terms and descriptions (the names)."

All the names which have been reported are descriptions of flattery. As such, he (may Allah bestow peace and blessings upon him) has a share of the names of these descriptions. There are some with which he (may Allah bestow peace and blessings upon him) is totally or mostly characterised with and there are some which he (may Allah bestow peace and blessings upon him) is partially [defined by].

Hafiz Shams al-Din al-Shami, student of Hafiz al-Suyuti and author of *al-Sirah al-Shami*, reached eight hundred or more, and then he added to this another four hundred. These additions were mentioned by the erudite scholar al-Zurqani, the commentator of *al-Mawahib*, in a section commenting on the names mentioned in *al-Mawahib*. They were then arranged by the author of the *Dalail al-Khayrat* by Imam al-Jazuli in alphabetical order and with consideration to the primary names. In this way, they were gathered and arranged to the number of eight hundred names.⁷

The second

Qadi 'Iyad (may Allah show him mercy) said,

⁷ We have counted 792 names.

Know that Allah has favoured His Prophets with many miracles. He (the Exalted) bestowed them with names such as naming Ishaq as knowledgeable, Isma'il (upon them be peace) as forbearing, Ibrahim (upon him be peace) as forbearing, Nuh (upon him be peace) as extremely grateful, and so on. The virtues of Muhammad (may Allah bestow peace and blessings upon him) are perfumed in His Book and upon the tongues of the Prophets in abundance. I gathered thirty names from them; from His (the Exalted) names is the Praised (one of the ninety names) meaning the one praised because He praises Himself and His servants praise Him. It also has the meaning of one praising themselves for acts of obedience. He (the Exalted) called the Prophet (may Allah bestow peace and blessings upon him) the praised (Muhammad), and the being worthy of praise means the praised. This is how his (may Allah bestow peace and blessings upon him) name occurred in the *Psalms of Dawud* (upon him be peace), as being worthy of praise is greater than being praised and greater than one who praises. This is indicated by the words of Hassan ibn Thabit (may Allah be pleased with him): "Might is for the Seal of Prophethood; from Allah a light appeared and was testified; the idols were confounded by the name of the Prophet when it is said five times by the caller to prayer while he testifies; rent asunder is his name lofty; the possessor of the throne is praised and this is [the name] Muhammad [the one praised]."⁸

Hafiz al-Suyuti (may Allah show him mercy) said,

I have gathered the names that Qadi 'Iyad mentioned: the Honourable, the Trustworthy, the First, the Last, the Bringer of Glad Tidings, the Compeller, the Truth, the Informed, Possessor of Strength, the Compassionate, the Merciful, the Witness, the Grateful, the Truthful, the Great, the Pardoner,

⁸ *Diwan Hassan 87.*

the Knowledgeable, the Knowing, the Mighty, the Generous, the Generous, the Overpower, the Sacred, the Patron, the Supporter, the Light, the Guide, Ta-Ha, Ya-Sin.

Al-Suyuti (may Allah show him mercy) also said:

It occurred to us (that there were) more than this number of names, namely: the One, the Truthful, the Excellence, the Generous, the Lofly, the Command, the Forthaller, the Internal, the Proof, the Gathered, the Guarding, the Mindful, the Accounter, the Wise, the Forbearing, the Living, the Ruler, the Proclaimer, the Raised, the Original, the Raiser of Levels, the Peace, the Master, the Grateful, the Patient, the Companion, the Manifest, the Just, the High, the Conqueror, the Forgetter, the Rich, the Established, the Close, the Sublime, the Giver, the Abreger, the Spreader, the Loyal, Alf-Lam-Ra, Alf-Mim-Sad, Ta-Sin, Ta-Sin-Mim, Ha-Mim-Yym-Sin-Qaf and Kaf-Ha-Ya-Yym-Sad.

I saw there are more than this from the names of the Exalted according to Hafiz Shams al-Din al-Shami. It was transmitted from al-Zaraqani in the commentary of *al-Mawahib* – as has been previously explained.

The third

The Arabic names have been presented in the heavenly Books which bring glad tidings of him (may Allah bestow peace and blessings upon him). Those names of his (may Allah bestow peace and blessings upon him) that we have presented from Syriac, Hebrew and Roman are perhaps translations of Muhammad, Ahmad, the Eraser [al-Mahil] and al-Muqaffi [honourable].

Hafiz al-Suyuti (may Allah show him mercy) reports with a chain to Ibn 'Abbas (may Allah be pleased with him) that he (may Allah bestow peace and blessings upon him) was named in the ancient books as Ahmad, Muhammad, al-Mahi, al-Muqaffi, the Prophet of Barde,

Hanariyah, Parakeer, Maahmadih and al-Ahidi

It has been mentioned that al-Azali reported (that it is said) in the Psalms, "Allah will manifest a prophet from Madian [who is] Khalil praiseworthy." [Khalil means "crown." He (may Allah bestow peace and blessings upon him) is the crown of the Prophets and the leader of the elite.

Hamid is another one of them; it was narrated from Ibn 'Israq (may Allah show him mercy) that he said, "I saw his (may Allah bestow peace and blessings upon him) nation in my sleep. I said to it, 'What you have the best of creation and the master of the universe.' When he (may Allah bestow peace and blessings upon him) was born he was called Muhammad; he was called Hamid in the Torah and Ahmad in the Gospel.

Mahmud is one of them; it was mentioned by Ibn 'Israq and others, "This is his name in the Psalms."

Ufir is another. Hafiz Abu al-'Abbas al-'Azali mentioned his (may Allah bestow peace and blessings upon him) birth was in Ufir and Ra'. He said, "In some of the revealed scrolls the name Ufir means he saves his nation from the hell-fire." Hafiz al-Suyuti (may Allah show him mercy) said, "I do not see others mentioned. I feared that there are scrolls with the name Ahid [or Uhid]."⁹

Ahid is mentioned by Qadi [Iyad] in *al-Shifa*. "Ahid is his name in the Torah, meaning he turned his nation away from the fire of hell or the protection of nations."¹⁰

It was narrated by al-Bukhari, and others, from 'Abdullah ibn 'Umar (may Allah be pleased with him) that it is reported in the Torah, "O dear Prophet, I sent you as a witness, bringer of glad tidings, a Warner and protection for nations."¹¹ Ibn Dihyah said, "Protection is prevention and the nations are 'the Arabs.' Meaning [that he is] protecting them

⁹ Meaning not known currently.

¹⁰ Spelling is as follows: hamza ahit, ha, ya and dal.

¹¹ Al-Bukhari 6/4878 and al-Tabarani in *al-Mu'jam al-Akbar* 10/122.

from punishment and humiliation. "The Compeller is another one. It was mentioned by Ibn Dihyah and Qadi 'iyad (may Allah show them both mercy). "Allah called him by his own names." He said, "Allah called him in the Book of Dawud (upon him be peace), 'Dear Compeller, entrust your sword because your angel and sacred law are linked to the awe of your right.'" Then there is the Spirit of Truth and the Sanctified Spirit, as mentioned by Ibn Dihyah and reported from the Gospel.

Then there is the Pillar of Humbleness and the Light of Allah (the Exalted) which cannot be extinguished. These were mentioned in the Book of Seth (upon him be peace). It said that his (may Allah bestow peace and blessings upon him) beautiful words strengthen the truthful; he (may Allah bestow peace and blessings upon him) is a pillar of humbleness; and he (may Allah bestow peace and blessings upon him) is a light of Allah (the Exalted) that cannot be extinguished. He (may Allah bestow peace and blessings upon him) has the power of rulership in his hand.

Then there is the Rider of the Camel that was mentioned by Ibn Dihyah, who said it was reported in the Book of Seth (upon him be peace). It was said that Dhu al-Kifl (upon him be peace) said to him, "Stand and look," so he looked and informed what he saw. He said, "I saw two riders following each other, one on a mule and one on a camel; one came down and said to his companion, 'Babylon and its idols have fallen.'" He said, "The Rider of the Mule was 'Isa (upon him be peace) and the Rider of the Camel was Muhammad (may Allah bestow peace and blessings upon him). The king of Babylon left the [guidance of] prophethood, so his sword was in the hand of his (may Allah bestow peace and blessings upon him) Companions as promised."

Hafiz al-Suyuti (may Allah show him mercy) said, "Therefore al-Najashi said when he heard the Quran that came from the Messenger of Allah (may Allah bestow peace and blessings upon him), he believed in it. He testified according to the indication of Musa (upon him be peace) to the rider of the mule, like the glad tidings of 'Isa (upon him be peace) about the rider of the camel. Other names were the unlittered

Arab prophet, owner of the camel, owner of armour, owner of the crown, owner of sandals and owner of cane (may Allah bestow peace and blessings upon him)."

Al-Bayhaqi (may Allah show him mercy) in *Dala'il (al-Nubuwah)* reports that Maqral ibn Hayyan said, "Allah revealed to 'Isa son of Maryam in the hardship of his matter, 'Do not weaken, hear and obey, O son of the pure virgin heroine. I created you without a father as a sign for the universe. Me you should worship and upon Me you should rely. It has reached before you that I am Allah, the Ever-living and Self-sustaining who does not vanish. Believe in the unlittered Arab Prophet, owner of the camel, armour, crown, sandals, staff, wavy hair, smooth brow, curved eyebrows, wide eyed, long eyelashes, dark black eyes, aquiline nose, clear companion, thick beard, and the perspiration on his face is like pearls smelling of musk that defuses from him."¹²

Ibn 'Asakir (may Allah show him mercy) said, "If it was asked what is specific about riding of the camel? When he (may Allah bestow peace and blessings upon him) rode a horse, mule, and the stick was a staff. Because other than him of the Prophets used it?" The answer, "It means he was from the Arabs and not from others because a camel is the mount of the Arabs. It was specific for them and not related to any of the other nations. The stick is often used to strike the camel and these are metaphors for the Arabs. One of them (the names) is owner of the sword." It was mentioned by Ibn Dihyah that this was mentioned in the previous books. I said, "I presented an expression from the Torah, 'Dear compeller entrust your sword.'"

Another is owner of authority. It was mentioned in *al-Shifa'*, he said, "It was one of his names in the previous books." It occurred in the Book of the Prophet Seth (upon him be peace) as reported by Ibn Zafar that the trace of sovereignty was in his (may Allah bestow peace and blessings upon him) palms. He said there was a narration in Hebrew with an indication of his (may Allah bestow peace and blessings upon him) palms as the seal of prophets. The meaning of sovereignty is prophethood.

¹² Al-Khatib al-Baghdadi in *Tarikh* 3/32; al-Hakim in *al-Musadarak* 2/615.

One of them was the owner of the rod mentioned in *al-Shifa'*. It was mentioned that the sword had similar meaning in the Gospel. It said, "He had a rod iron with him to fight with."

Another was the seal. Al-Suyuti (may Allah show him mercy) said, "Meaning he (may Allah bestow peace and blessings upon him) is the Seal of Prophethood; this was of his (may Allah bestow peace and blessings upon him) signs which he is known by the People of the Book."¹³

One of them is bringer of "there is no deity except Allah". Al-Hafiz al-Suyuti (may Allah show him mercy) said, "From his (may Allah bestow peace and blessings upon him) description in the Torah is that Allah will not take his soul until he establishes belief without crookedness, with those who say, 'there is no deity except Allah.'" Another is the smiling, the fighter and the rider of the camel (Ba'ir).

Ibn Faris with a chain to Ibn 'Abbas (may Allah be pleased with him) said his (may Allah bestow peace and blessings upon him) names in the Torah are: "Ahmad, the one who smiles, the fighter riding the camel, wearing a cloak, humble for bread and his sword was around his neck." It was reported from Imam Ahmad from Abu al-Darda' (may Allah be pleased with him) who said,

لَمْ أَرَهُ يَحْتَضِرُنِي إِلَّا تَبَسُّمًا

"I did not see him (may Allah bestow peace and blessings upon him) speak except he would smile."¹⁴

One of them was the greatness; it was mentioned by Qadi 'Iyad and Ibn Dhiyah (may Allah show them mercy). He said, "It was mentioned in the first part of the Torah, 'We shall bring forth greatness to the nation of greatness'; he (may Allah bestow peace and blessings upon him) is greatness because his (may Allah bestow peace and blessings upon him) character is great.

¹³ Jews and Christians, as well as Sabians according to some opinions.

¹⁴ Al-Baghawi: 3/3686 and 4/4549.

One of them was the pardoner; it was mentioned by Qadi 'Iyad and Ibn Dhiyah that it was cited in the Torah that he pardoned and forgave.

One of which was the forgiver, which al-Hafiz al-Suyuti took from his speech in the Torah. He (may Allah bestow peace and blessings upon him) forgave and pardoned.¹⁵

One of which was the distinguisher. Al-'Azafi (may Allah show him mercy) said this is his name in the Psalms, which means that he distinguishes truth over falsehood.

One of which was the successful; it was mentioned in the Psalms.

One of which was the established. Al-Hafiz al-Suyuti said in the Books of the Prophets/*Kitab al-Anbiya'* that Dawud (upon him be peace) said, "O Allah send Muhammad to us to establish the way after a time," he (may Allah bestow peace and blessings upon him) is the establisher by this meaning.

One of which was the one who relies (upon Allah). It was mentioned by many that it was his (may Allah bestow peace and blessings upon him) name in the Torah. The text is, "You are My servant and My messenger. I have called you the one who relies." The relier is he who relies upon Allah (the Exalted) for all his matters.

One of which was the establisher of the practice. It was mentioned by Qadi 'Iyad, al-'Azafi and Ibn Dhiyah, who say, "It was his (may Allah bestow peace and blessings upon him) name in the Psalms. Dawud (upon him be peace) said, 'O Allah send Muhammad to us to establish the way after a time.'" Al-Suyuti said, "Allah will not take his soul until he establishes belief without crookedness by those who say, 'there is no deity except Allah.'"¹⁶

¹⁵ When Makkah was conquered he (may Allah bestow peace and blessings upon him) forgave its entire inhabitants. This was a whole city of people who subornly opposed him (may Allah bestow peace and blessings upon him) for twenty years. Yet he (may Allah bestow peace and blessings upon him) forgave them all.

¹⁶ The author repeated this from before.

One of which was the arriver. Al-Suyuti mentions that al-'Azafi said this was his (may Allah bestow peace and blessings upon him) name in the Torah.

Some of which are the trustworthy, the truthful, and the orphan. Al-'Azafi reports that Wahb ibn Munabbih (may Allah show them mercy) said about his birth, "From his names in the previous books is Muhammad, the truthful, trustworthy and orphan." Similarly is it mentioned by Qadi 'Iyad that he was described as an orphan in the previous books.

The fourth

All of what we have mentioned here is what was mentioned of his (may Allah bestow peace and blessings upon him) prophetic names, explanations and speech upon them. They were taken from *al-Mawatih* of al-Qasrallani with the explanation of al-Zaraqani, *al-Riyad al-Anyiqah* of *Asma' Khayr al-Bariyyah/The Garden of Fastidious in the Names of the Best of Creation* of al-Suyuti. However, I did not restrict it to their (may Allah be pleased with them) reaching and may I benefit by their blessings. May they and I be from those who are accepted with Allah (the Exalted) and his great beloved, and [O Allah] resurrect us below his (may Allah bestow peace and blessings upon him) flag in the troop of those who love him (may Allah bestow peace and blessings upon him).

QURANIC PASSAGES ON THE VIRTUES OF THE PROPHET ﷺ

Chapter two

Allah (the Exalted) said in Surah al-Baqarah,

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

"We have sent you with the truth; bringer of glad tidings, "to the believers, "and a warner, " to the disbelievers.

The Exalted also said in Surah al-Baqarah,

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Qur'an: al-Baqarah 2:119.

"Our Lord send a Messenger from them; to recite Your passages (signs): teach Your book and wisdom; and to purify them; truly You are the Almighty and All-wise."²

Before this He (the Exalted) said,

وَأَلَّا يَرْفَعَ إِبْرَاهِيمَ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلَ رَبَّنَا تَقَبَّلْ مِنَّا
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا رَبَّنَا اجْعَلْنَا
مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

"When Ibrahim raised the pillars of the house with Ismail; (he said) 'Our Lord accept this from us; You are the All-Hearing; All-Knowing. Our Lord make us submit to You and from our offspring bring a nation of those who submit; show us the rites; make us repent to You; because You are the Acceptor of Repentance and Merciful; O Lord cause a messenger to come from them;'" to the previous passage.

Allah (the Exalted) did not send other than Muhammad (may Allah bestow peace and blessings upon him) in their children. He (may Allah bestow peace and blessings upon him) is the response of his (Ibrahim's) supplication, as he (may Allah bestow peace and blessings upon him) said,

أَنَا دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبَشْرَى عَيْسَى وَرُؤْيَا أُمِّي

"I am the supplication of my father Ibrahim, the glad tidings of 'Isa, and vision of my mother (Aminah)."³

² Ibid., 129.

³ Ibid., 128-9.

⁴ Ibn 'Asakir 1/39; al-Durr al-Manthur of al-Suyuti 1/139; Dalail 1/69.

The Exalted also said in Surah al-Baqarah,

وَعَذَابِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

"Similarly We have made you a balanced nation."⁵

Meaning in goodness, justice, purified by knowledge and action.

لَتَكُونُوا لِهَيْدَاتِهِ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"That you (the nation) are witnesses over people and that the Messenger is a witness for you."⁶

It is reported that the nations, on the Day of Judgement, will deny the message of the prophets. So they seek from Allah (the Exalted) a proof of the conveyance. He (the Exalted) knows best and establishes proof over the deniers. So the nation of Muhammad (may Allah bestow peace and blessings upon him) comes, then bears witness. The nations will ask, from where did you know this? They will say: we know this by being informed by Allah (the Exalted) in the book conveyed on the tongue of His truthful prophet. So Muhammad (may Allah bestow peace and blessings upon him) comes and is asked to testify for his nation after their accusation.

The Exalted also said in Surah al-Baqarah,

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ: يَقُولُ عَلَيْكُمْ: آتَيْنَاكُمْ وَبَشْرَى كَيْفَ

"As we have sent you to them a Messenger from them; to recite in them our passages and purify them."⁷

Meaning you bear them until they become purified.

⁵ Quran: al-Baqarah 2:143.

⁶ Ibid.

⁷ Ibid., 151.

وَيُعَلِّمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُ مَا لَمْ تَكُونُوا تَعْلَمُونَ

"To teach them the book and wisdom and to teach them what they do not know."

The Exalted also said in Surah al-Baqarah,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَا بِالْحَقِّ

"These are the passages of Allah that have been recited to you, it is the truth."

Meaning from the aspect that conforms to that which there is no doubt for the People of the Book and the historic religious authorities,

وَأَنَّكَ لَمِنَ الْمُرْسَلِينَ

"You are one of the Messengers."

Allah (the Exalted) said in Surah Aal 'Imran,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ

"Say: if you love Allah."

Love is inclination of the *nafs* (self) to something that is only complete when it reaches that thing. Or it yearns to approach it (what it loves). When the servant knows that absolute perfection is only for Allah (the Exalted), all that he sees that is perfect in himself or about others, is from Allah, by Allah and to Allah (the Exalted). His love is not for anything except Allah and in Allah. This necessitates a desire for His obedience and desire for that which draws him close. This is the explanation of love coupled with the desire of obedience. It was made a requirement to

⁸ Ibid.

⁹ Ibid., 252.

¹⁰ Ibid.

¹¹ Quran: Aal 'Imran 4:31.

follow the Messenger (may Allah bestow peace and blessings upon him) in his acts of worship and keenness for His obedience.

فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

"Follow me [wholeheartedly and to ones utmost exertion], Allah will love you and forgive your sins."

Meaning He will be pleased with you and uncover the veil from your hearts by pardoning what occurred from you (of sins). Then draw you close to Him by His might and bring you close to His majesty.

وَاللَّهُ غَفُورٌ رَحِيمٌ

"Allah is forgiving and merciful."

The Exalted also said in Aal 'Imran,

وَأَذِّنْ لِلَّهِ مِيثَاقَ الَّذِينَ

"When Allah took agreement from the Prophets."

It was plainly said. This is the ruling of the Prophets of the first nations. It was claimed that He (the Exalted) took an agreement from the Prophets and nations. He enriched those by this remembrance.

لَمَّا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ لَمْ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَبُكُمْ وَأَعَدْتُمْ عَلَيَّ ذُلُومًا

أَمْصِرِي

"They came to the book and wisdom when the truthful

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid., 81.

messenger came to them and those with them to believe in him and to support him; he said, 'Recite to them and take them over that insistence.'¹⁵

Insistence means agreement.

قَالُوا أَأُتْرَقُ قَالَ فَاتَّبَعُوا وَأَنَا مَعَكُمْ مِنَ الظَّاهِرِينَ

¹⁵They said, 'We recited.' He said, 'Testify and I am with you from the witnesses.'

The Exalted also said in Aal 'Imran,

فِيمَا رَضِيَةً

¹⁶"If there was no mercy."

Because of your mercy; the 'ma' is extra for affirmation.

فِيمَا رَضِيَةً مِنَ اللَّهِ لَيْتَ لَهُمْ وَلَوْ كُنْتَ فَطْلًا غَيْبًا الْقَلْبِي

¹⁷'He is/ from Allah that you are merciful to them and if you had been harsh."

Meaning bad, harsh character, "harsh hearted," meaning inconsiderate [Allah (the Exalted) had made the character of the Prophet (may Allah bestow peace and blessings upon him) merciful, considerate and compassionate].

لَا تَقْضُوا مِنْ حَوْلِكَ فَاتَّعَفَ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

فَإِنَّا عَرَضْنَا لَكَ مِنْ حَوْلِكَ عَلَى اللَّهِ أَنْ يُصِيبَ الْمُتَوَكِّلِينَ

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid., 159.

¹⁸'They would flee from you; pardon them; seek forgiveness for them; consult them in matters; when you determine (to do something) then rely on Allah; Allah loves those who rely on Him.'

The Exalted also said in Aal 'Imran,

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ

¹⁹'Allah has graced the believers when He sent a Messenger from themselves.'

Meaning from their lineage or from their Arabian stock like them so they can understand his words easily. So he (may Allah bestow peace and blessings upon him) is agreeable to their state in truthfulness and trustworthy, which they are proud of. It was said "from themselves," meaning the most noble of them because he (may Allah bestow peace and blessings upon him) is the most honourable of the Arabian tribes.

يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

²⁰"You recite them Our passages and purify them."

Meaning their purification from the filth of disbelief; evil belief and character.

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

²¹"To teach them the book" meaning the Quran; ²²And wisdom," meaning the Sunnah

¹⁸ Ibid.

¹⁹ Ibid., 164.

²⁰ Ibid.

²¹ Ibid.

²² Ibid.

وَأَنْ كَانُوا مِنْ قَبْلِ لَيْسَ ضَلَالٍ مُبِينٍ

"They used to be in manifest error."²³

Allah the Exalted said in Surah al-Nisa' (Women),

كَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ

"How is it when We bring each nation with a witness,"²⁴

Meaning their Prophets.

وَجِئْنَا بِكَ عَلَى هَذِهِ سَهِيدًا

"We bring you to be a witness over them,"²⁵ meaning to testify over the truthfulness of those witnesses and the Prophets.

He (the Exalted) also said in Surah al-Nisa'!

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ

"No by your Lord they do not believe until they make you a judge over what they dispute,"²⁶ in disagreements and dealings.

بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي الْفَيْسِهِمْ فَجَاءَ مُنْجِدٌ

"Until they do not find any difficulty in themselves over what you judged."²⁷

Meaning constrictiveness over that which was judged over or from your ruling or complaint against you. Because they complain in the

23 Ibid.
24 Quran: al-Nisa' 4:41.
25 Ibid.
26 Ibid., 141.
27 Ibid., 65.

constrictiveness of the command,

وَيَسْأَلُوا نَسْلِيًا

"They accept it completely and totally,"²⁸ meaning they believe you completely, internally and externally.

He (the Exalted) also said in Surah al-Nisa',

مَنْ يُطِيعِ أَرْسُولَ فَقَدْ أَطَاعَ اللَّهَ

"Whoever obeys the Messenger has obeyed Allah."²⁹

As he (upon him be peace and blessings) is in reality the conveyor and the command is from Allah. It was reported that he (upon him be peace and blessings) said,

من أجني فقد أحب الله ومن أطاعني فقد أطاع الله

"Whoever loves me has loved Allah; whoever obeys me has obeyed Allah."³⁰

He (the Exalted) also said in Surah al-Nisa',

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَا بِالْحَقِّ بَالِغًا أَتَيْنَا اللَّهَ وَلَا

كُنَّا لِنُكَافِيَنَّ خَصِيصًا

"We have revealed to you the book by the truth to rule between people with what Allah sees in you. Do not be from the disputing deceivers."³¹

28 Ibid.
29 Ibid., 70.
30 Al-Hayami in Majma' al-Zawa'id 9/132.
31 Quran: al-Nisa' 4:105.

Meaning that it should not be for the sake of disputing with the lying deceivers.

He (the Exalted) also said in Surah al-Nisa',

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ

"Allah sent to you the book, wisdom and taught you that which you did not know,"³² from the subtle matters or from the matters of the religion and wisdom.

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

"The bounty of Allah upon you is great."³³

There is no bounty greater than prophethood.

He (the Exalted) also said in Surah al-Nisa',

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا

إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْحُسَيْنِ وَالْأَسْبَاطِ وَعِيسَى

وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَأَتَيْنَاكَ زُورًا

"We revealed to you as we revealed to Nuh and the Prophets after him; we revealed to Ibrahim, Ismail, Ishag, Yaqub, his offspring, 'Isa, Ayyub, Yunus, Harun, Sulayman; and we gave Dawud the Psalms."³⁴

Specific prophets (upon them peace) were mentioned to honour them. Ibrahim (upon him be peace) is the first of the great prophets³⁵

³² Ibid., 113.

³³ Ibid.

³⁴ Ibid., 164.

³⁵ Known as 'Ali al-Azm, or the five great prophets and messengers, namely: Nuh, Ibrahim, Musa, 'Isa and Muhammad (may Allah bestow peace and blessings upon

and 'Isa (upon him be peace) is from the latter (Prophets). The rest are the most honourable and known prophets (upon them all peace).

He (the Exalted) also said in Surah al-Nisa',

لَٰكِنَ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ

"But Allah witnesses what was revealed to you,"³⁶ from miracles of the Quran that indicate to his prophethood.

أَنْزَلَهُ يُعَلِّمُهُ

"It was revealed with His knowledge,"³⁷ He knows His word is intimitable by any poet.

وَالْمَلَائِكَةُ يَشْهَدُونَ

"The angels testify,"³⁸ also about his prophethood.

وَكَفَىٰ بِاللَّهِ شَهِيدًا

"Allah is a sufficient witness,"³⁹ sufficient is what We have established for you to validate your prophethood rather than seeking the aid of other witnesses.

He (the Exalted) also said in Surah al-Ma'ida,

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولٌ مِّنْكُمْ كَذِبًا مِّمَّا كُنتُمْ

تُخْفُونَ مِنَ الْكِتَابِ

them all).

³⁶ Quran: al-Nisa' 4:166.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Ibid.

"O People of the Book, Our Messenger has come to you to clarify to you much which you have hidden from the book."⁴⁰

Like the description of Muhammad (may Allah bestow peace and blessings upon him), the passages of mercy in the Torah and the glad tidings that 'Isa gave about Ahmad (may Allah bestow peace and blessings upon him) in the Gospel.

وَيَعْلَمُوا عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

"He forgives much Allah has sent you a light and a manifest book."⁴¹

Meaning the Quran because it uncovered the darkness of polytheism and misguidance. The book is a clear miracle. It was said that the light means Muhammad (may Allah bestow peace and blessings upon him).

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ

"Allah guides to it whoever follows him to His pleasure to the paths of safety. He takes them out of darkness to the light by His permission."⁴²

Meaning from the types of disbelief to Islam.

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

"He guides them to a straight path,"⁴³ meaning the path which is the closest to Allah (the Exalted). He supports them and does not obstruct them.

⁴⁰ Quran: al-Ma'ida 5:15.

⁴¹ Ibid.

⁴² Ibid., 16.

⁴³ Ibid.

He (the Exalted) also said in Surah al-Ma'ida,

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى قَعْتَةٍ مِّنَ الرَّسُولِ
أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ

"O People of the Book, Our Messenger has been sent to you to clarify to you; upon the model of the Messengers; do not say no bringer of glad tidings or warmer ever came to us,"⁴⁴ meaning to clarify to them the religion. Then they say,

أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ

"No bringer of glad tidings or warmer ever came to us," and no warning.

قَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"A bringer of glad tidings and warmer has come to you Allah is able to do all things."⁴⁵

He is able to send one in a time, as he did in between Musa and 'Isa (upon them be peace). However, between them was one thousand and seven hundred years and a thousand prophets. They were sent between the break. As He did between 'Isa and Muhammad (upon them both be peace and blessings). The gap was six hundred years and four prophets. Three from the tribe of Israel and one of the Arabs; namely, Khalid ibn Sinan al-'Abasi. In the passages is the indreducedness that he (may Allah bestow peace and blessings upon him) was sent to them when traces of revelation were removed. They were in greater need of them.

He (the Exalted) also said in Surah al-Ma'ida.

⁴⁴ Ibid., 19.

⁴⁵ Ibid.

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَنْ يَبَلِّغُ
رِسَالَاتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

*"O dear Messenger convey what was sent to you from your Lord. If you do not do this then you have not conveyed His message. Allah protects you from people."*⁴⁶

Meaning their enmity and Allah is guarantying your protection and guarding you against their hostility.

Allah (the Exalted) said in Surah al-A'raf,

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

*"Those who follow the unlettered messenger, prophet;"*⁴⁷

He (may Allah bestow peace and blessings upon him) who does not read or write. He (may Allah bestow peace and blessings upon him) is described as such yet he informed about knowledge perfectly despite being unlettered and it is one of his miracles.

الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

*"He who they find recorded in their books with them: the Torah and Gospel,"*⁴⁸ his (may Allah bestow peace and blessings upon him) name and description.

يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْفَخَائِلَ وَيُضِعُّ عَنْهُمْ إِصْرَهُمْ

"You command them with goodness and forbid them from evil, you encourage good things and forbid them from evil

⁴⁶ Ibid., 67.

⁴⁷ Quran: al-A'raf 7:57.

⁴⁸ Ibid.

things and take burden from them."⁴⁹

The source of burden is heaviness and it means here what you have been made responsible for is a weighty responsibility.

وَالْقَائِلَ الَّذِي كَانَتْ عَلَيْهِمُ الْقَالِبِينَ آمِنًا بِهِ وَعَزَّوهُ

*"Fetters that are upon them but not so those who believe him and magnify him,"*⁵⁰ meaning revere him.

وَيَعْرُوهُ وَيَتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ

*"They support him and follow the light that was sent with him,"*⁵¹

Meaning the Quran. It is only called a light because it miraculously uncovered realities.

أُولَئِكَ هُمُ الْمُفْلِحُونَ

*"They are the successful."*⁵²

The Exalted also said in Surah al-A'raf,

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

*"Say: O people, I am the Messenger of Allah to you all,"*⁵³ a general address [to all mankind].

The Messenger of Allah (may Allah bestow peace and blessings upon him) was sent to all creation as the rest of the messengers were sent

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Ibid.

⁵² Ibid.

⁵³ Ibid.

specifically to their people:

الَّذِي تَهَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُخْفِي وَيُكْشِفُ
قَائِمًا بِاللَّهِ وَرَسُولُهُ النَّبِيُّ الْأُمِّيُّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ
وَأَتَّبِعُوا لِقَالِكُمْ تَهْتَدُونَ

"He who has the dominion of the heavens and the earth, there is no deity except He, He brings to life, He causes death, believe in Allah and His Messenger, the unlettered Prophet who believes in Allah and His words, follow him and you will be guided."⁵⁴

وَأَذِمْ يَدَكَ الَّذِينَ كَفَرُوا بِبَيْتِكَ أَوْ يَقْتُلُونَكَ أَوْ يُغْرِبُونَكَ
وَيَحْزَنُونَ وَيَحْزَنُ اللَّهُ وَاللَّهُ خَيْرُ النَّاصِرِينَ

"If those who disbelieve deny you, wound you, fight you or expel you. They plot and Allah plots and the plot of Allah is better."⁵⁵

Mentioning the plots of the Quraysh against him (may Allah bestow peace and blessings upon him). When he was in Makkah, he (may Allah bestow peace and blessings upon him) was grateful to Allah for being free from their plots and control. Meaning remember when they plotted against you, those who disbelieve, to wound you, by agreement, confinement and deep wounding, or fighting you with their swords or expelling you from Makkah. When they heard of the Islam of the helpers and their followers, they [the pagan Quraysh] feared and gathered in Dar al-Nadwa⁵⁶ to discuss the matter. Then Satan entered in the form of an old man. He said, "I am from Najd, I heard that you have gathered, I wanted to be present with you and for you not to be without my opinion

⁵⁴ Ibid, 158.

⁵⁵ Quran: al-Anfal 8:30.

⁵⁶ A place where major meetings were held in the proximity of the Kaaba.

and advice." Abu al-Bukhari said, "My opinion is to confine him in his house. Block up the windows without aperture and give him food and water until he dies." The old man said, "Terrible opinion. Bring forward those who kill him and free their hands from it [without retribution]." Hashim ibn 'Ammar said, "My opinion is that we take him to a mountain and expel him from our land. He cannot harm you by what he does." He [the old man] said, "Awful opinion. The people are corrupted, other than you, fight him by them." Abu Jahl said, "I have the opinion that we take a youngster [one from each tribe], give him a stern sword so they strike him all at once: the blood money is divided between the tribes, the tribe of Hashim are not strong enough to fight all of Quraysh, so they will accept the blood money." He [old man] said, "This youth is correct." Then they agreed upon this opinion and separated.

Jibril (upon him be peace) came to the Prophet (may Allah bestow peace and blessings upon him), informed him of the news and instructed him to migrate and leave 'Ali (may Allah ennoble his face) in his bed. He left with Abu Bakr (may Allah be pleased with him) for the cave.

وَيَحْزَنُونَ وَيَحْزَنُ اللَّهُ

"They plot and Allah plots."

By repelling their plot against them or repaying them or by their plot working against them. They defecated them [the pagans] at Badr when the Muslims were few in their eyes. Until they overcame and defeated them.

وَاللَّهُ خَيْرُ النَّاصِرِينَ

"The plot of Allah is better."

So their plot was insignificant to His plot: this is the exemplified support of Allah. It is but excellent to combine and not ever permissible to begin when there is a blameworthy accusation.

⁵⁷ Quran: al-Anfal 8:30.

⁵⁸ Ibid.

Allah (the Exalted) said in Surah al-Anfal,

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

*“Allah will not punish them whilst you are with them.”*⁵⁹

This passage clarifies that their respice is necessitated for them (because the Prophet's (may Allah bestow peace and blessings upon him) presence protects them). It is a proof that their punishment will annihilate them. The presence of the Prophet (may Allah bestow peace and blessings upon him) amongst them means they will not be punished.⁶⁰

Allah (the Exalted) said in Surah al-Tawba,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ

*“It is He who sent His Messenger with guidance and the religion of Truth: to manifest over all religions; even though the polytheists detest.”*⁶¹

The pronoun in the speech ‘to manifest’ is the true religion (Islam) or to the Messenger (may Allah bestow peace and blessings upon him); upon all the religions’ means all kinds of religion are abrogated by it or their adherents are misguided.

The Exalted also said in Surah al-Tawba,

أَلَا تَضُرُّوهُ قَدَّ نَصْرَةَ اللَّهِ

⁵⁹ Ibid., 33.

⁶⁰ The Prophet (may Allah bestow peace and blessings upon him) is the cause of their safety and punishment does not reach them or him.

⁶¹ Quran: al-Tawbah 9:33

*“Except to support him whom Allah supports.”*⁶²

Meaning if you do not support him whom Allah has necessiated victory. He (may Allah bestow peace and blessings upon him) was even supported in that time when no one could.

أَلَا أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَابِيًا أَلْتَبِي إِذْ هُمْ فِي الْقَارِ

*“When those who disbelieve leave to look for/ two in the cave.”*⁶³

The cave is found at the top of Thaur. It is a mountain an hour's journey from Makkah. They stayed there for three days, he (may Allah bestow peace and blessings upon him) and his companion Abu Bakr the Truthful (may Allah be pleased with him).

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَآ

*“When he said to his companion ‘Do not be sad. Allah is with us.’”*⁶⁴ meaning He is protecting and supporting them.⁶⁵

It was reported that when the polytheists reached the top of the cave, Abu Bakr (may Allah be pleased with him) was worried about the Messenger of Allah (may Allah bestow peace and blessings upon him). So he (may Allah bestow peace and blessings upon him) said,

مَا ظَنُّكَ يَا نَبِيَّ اللَّهِ تَاللَّهِ مَا

*“What do you think of two when the third is Allah?”*⁶⁶

So Allah (the Exalted) made them unable to see the cave. They went

⁶² Ibid., 40.

⁶³ Ibid.

⁶⁴ Ibid.

⁶⁵ It cannot be taken literally, but that His support was with them.

⁶⁶ Muslim in the book of al-Fadā'il 1; Ahmad Ibn Hanbal 1/4. Again, this is not to be taken literally.

around it and did not see it. When they came to the entrance of the cave, Allah (the Exalted) sent two birds and eggs below it and a spider's web across it.

فَأَرْزَلْنَا إِلَيْهِ

"Allah sent down tranquillity to them,"⁶⁷

Tranquillity that resided in their hearts meaning (tranquillity) upon the Prophet (may Allah bestow peace and blessings upon him) and his companion. This was manifest (zahir) because he [Abu Bakr] was in a state of unrest.

وَأَيُّدُهُمْ يَمْسُكُهُمْ

"We supported him by soldiers that were unseen,"⁶⁸

Meaning angels came down to protect them in the cave and or supported them on the day of Badr, al-Ahzab and Hunayn.⁶⁹

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْهَانَ

"He made the words of the disbelievers lowly,"⁷⁰ the words of the disbelievers meaning polytheism,

وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

"The words of Allah are loftier,"⁷¹

Meaning the word of monotheism of Allah, "Allah is the Almighty

67 Quran: al-Tawba 9:40.

68 Ibid.

69 These were barites that took place.

70 Quran: al-Tawba 9:40.

71 Ibid.

and All-wise,"⁷²

Allah (the Exalted) also said in Surah al-Tawba,

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْنَا آيَاتٌ مِنْ رَبِّنَا لَأُنزِلَنَّ عَلَيْنَا السَّمَاءُ بِحِجَابٍ

"From them are those who harm the Prophet and say he is but a hearer,"⁷³

He hears all what they say to him (may Allah bestow peace and blessings upon him) and believes it. It was narrated that they said, "Muhammad has someone listening. We say what we want, it goes to him and he believes what we say."⁷⁴

وَيَقُولُونَ هُوَ أُنزِلَ عَلَيْنَا خَيْرٌ لَكُمْ

"Say he is a hearer that is better for you,"⁷⁵

Proof for them that he (may Allah bestow peace and blessings upon him) heard them [the pagans], but not from the aspect of censure rather that he (may Allah bestow peace and blessings upon him) heard goodness and accepted. Then it is explained by His speech,

يُؤْمِنُ بِاللَّهِ

"Believing in Allah,"⁷⁶ he (may Allah bestow peace and blessings upon him) believed that which was established by Him with proofs.

وَيُؤْمِنُ بِالْمُؤْمِنِينَ

72 Ibid.

73 Ibid., 6.

74 Ibid.

75 Ibid.

"They believe in the believers, he (may Allah bestow peace and blessings upon him) believed them from the knowledge of the elite of them.

وَرَضَعَهُ الَّذِينَ آمَنُوا مِنْكُمْ

"A mercy to those who believe from you,"

To those whose faith is manifest because they accept it and not uncovering secrets,

وَالَّذِينَ يُؤَدُّونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

"Those who harm the Messenger of Allah have a painful punishment."⁷⁶

The Exalted also said in Surah al-Tawba,

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ:

"A Messenger has come to you from yourselves,"⁷⁷ from your kind. There is a mode [of Quranic] recitation that says "min asnafashum" meaning from your most noble.

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

"Circumspect for you,"

خَرِيفٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ

"Anxious about you,"⁷⁸ "With the believers he is compassionate

76	Ibid.
77	Ibid.
78	Ibid.
79	Ibid., 128.
80	Ibid.

and merciful,"⁷⁹

Allah (the Exalted) said in Surah al-Rad,

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ يَا إِلَهَ شِهيدًا بَيْنِي وَبَيْنَكُمْ

"Those who disbelieve say 'you are not a Messenger,' say Allah suffices as a witness between you and me."⁸⁰

It [the Quran] was the most manifest evidence of his message thus freeing him from the need of the resification of any witness.

وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

"He who has with him the knowledge of the book"⁸¹

Meaning knowledge of the Quran and that was composed in miraculous compositions or the knowledge of the Torah, from Ibn Salam and his peers.

Allah (the Exalted) said in Surah al-Hijr,

لَعَلَّكُمْ

"By your life,"⁸²

Which is an oath addressing his (may Allah bestow peace and blessings upon him) life. This is the [life of the] Prophet (may Allah bestow peace and blessings upon him).

81	Ibid.
82	Quran: al-Rad 13:43.
83	Ibid.
84	Quran: al-Hijr 15:72.

إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

"They are intoxicated, ⁸⁵ in their deception [of themselves],
"Blind, ⁸⁶ guessing [with] no knowledge."

Allah (the Exalted) said in Surah al-Hijr,

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْقُرْآنِ

"We have given you seven of-repeated verses, ⁸⁷

Seven passages of Surah al-Fatihah. It was claimed they are seven of the longest verses. The seventh being al-Anfal and al-Tawba because they are in the ruling of one surah, seeing as there is no separation with the Basmallah (pronouncing bismillah) between them. It was claimed that "of-repeated" is explained as seven. Of-repeated is (in Arabic) dual or two. Its recitation is repeated and is praised for its eloquence. He (may Allah bestow peace and blessings upon him) was praised by Allah (the Exalted) by great attributes and beautiful names of what he is most worthy,

وَالْقُرْآنَ الْعَظِيمَ

"And the Great Quran, ⁸⁸

The Exalted said in Surah al-Nahl,

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"We have sent to you the Remembrance, ⁸⁹ the Quran. "To clarify to people what We have revealed so that they reflect. ⁹⁰

85 Ibid.
86 Ibid.
87 Ibid., 87.
88 Ibid.
89 Quran: al-Nahl 16:44.
90 Ibid.

The Exalted also said in Surah al-Nahl,

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِيُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ

"We have not sent to them the book except that it clarified what they disagree upon, ⁹¹ from monochism, decree, starts of the afterlife and the rulings of actions.

وَهَدَىٰ وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

"A guidance and mercy to the believers. ⁹²

The Exalted also said in Surah al-Nahl,

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ

"A day we bring a witness for each of the communities from themselves, ⁹³ their Prophets, because each nation had a prophet sent to them. "We bring you, ⁹⁴ O Muhammad. "A witness over them, ⁹⁵ upon his nation.

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

"We send you the book, a clarification of everything ⁹⁶ of the religious matters in detail or beautification by the laxfulness of the Sunnah or analogy.

91 Ibid., 64.
92 Ibid.
93 Ibid., 89.
94 Ibid.
95 Ibid.
96 Ibid.

وَمَدَنِي وَرَحْمَةٌ

"A guidance and mercy,"⁹⁷ to everything which only the debarred are forbidden.

وَيُفْرِي لِلْمُسْلِمِينَ

"Glad tidings to the Muslims,"⁹⁸ specifically for Muslims and not others).

The Exalted also said in al-Nahi,

أَنْذِعْ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ

"Call,"⁹⁹ those he (may Allah bestow peace and blessings upon him) was sent to. "To the path of your Lord,"¹⁰⁰ to Islam. "By wisdom,"¹⁰¹ by wise speech which is a proof placed by the Real [Allah] to remove doubt.

وَالنُّوعُ عِظَةُ الْحَيَاةِ وَجَدَائِلُهُمْ يَا لَيْتَى هِيَ أَحْسَنُ

"Goodly admonition,"¹⁰²

An address that satisfies and expression that benefits. The first of those called are the elite of the seekers of realities and the second is a call to the generality. "Debate with them with what is better,"¹⁰³ a way that is the best. The way of arguing is by gentleness, softness, preferring the other side and presenting that which is well known. This is more beneficial in extriguishing their fires and clarifying their discord.

97	Ibid.
98	Ibid.
99	Ibid., 125.
100	Ibid.
101	Ibid.
102	Ibid.
103	Ibid.

إِنَّ رَبَّكَ نُو أَنْتُمْ يَمُنْ صَلَّى عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Your Lord knows better who is astray from His path and He knows better who is guided."¹⁰⁴

Only conveyance and calling is upon you because their arrival to guidance, misguidance and recompense is not upon you. Rather Allah (the Exalted) knows best who is guided and misguided and He will recompense them.

Allah (the Exalted) said in Surah al-Isra'.

سُبْحَانَ الَّذِي أَسْرَى

"Glorified,"¹⁰⁵ He is free from any defect and it [the Quran] praises Him. "He who took on a journey,"¹⁰⁶ he (may) Allah bestow peace and blessings upon him) was taken on a journey in the night.

يَعْبُدُهُ إِنبَاءً مِنْ أَلْمَسْجِدِ الْحَرَامِ إِلَى أَلْمَسْجِدِ الْأَقْصَا

"His servant in the night from the Sacred Precinct,"¹⁰⁷ the masjid of Makkah, "To the furthest masjid,"¹⁰⁸ the masjid al-Aqsa in Jerusalem.

الَّذِي يَلَّاكُنَّا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

"Which We have blessed around it,"¹⁰⁹ blessings of the religion and the world because it is the cradle of revelation and prophets worshipped there. "To see Our signs,"¹¹⁰ traveling

104	Ibid.
105	Quran: al-Isra' 17:1.
106	Ibid.
107	Ibid.
108	Ibid.
109	Ibid.
110	Ibid.

the distance of a month in an instant, witnessing the al-Aqsa masjid, envisioning all the Prophets (upon them all be peace and blessings) in their ranks. "He is the All-Hearing and All-Seeing."¹¹¹

The Exalted also said in Surah al-Isra',

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مُمْمَرًا

"Perhaps your Lord will raise you to the praised rank."¹¹²

This is well known to be the rank of intercession. It was narrated from Abu Hurayrah (may Allah be pleased with him) that he (may Allah bestow peace and blessings upon him) said,

هو الذي اشفع فيه لأمي

"The praised rank/ is intercession for my nation."¹¹³

He informed people to praise him for the rank he (may Allah bestow peace and blessings upon him) has and that is none other than the rank of intercession.

The Exalted also said in Surah al-Isra',

وَلَيْسَ بِشَيْءٍ لَّنْهَنِي بِالَّذِي أَوْحَيْنَا إِلَيْكَ لِمَ لَا تَعْبُدُكَ بِهِ عَالِمِينَ
وَكَيْلًا إِلَّا رِضْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

"Had We willed We could have taken what was revealed to you and you would not find a guardian for it except it is a mercy for your Lord. His bounty upon you is immense,"¹¹⁴ his (may Allah bestow peace and blessings upon him) message,

¹¹¹ Ibid.

¹¹² Ibid., 79.

¹¹³ Ahmad ibn Hanbal 2/441, 528.

¹¹⁴ Quran: al-Isra' 17:86-7.

the sending of the Quran to him and it remaining protected with him.

The Exalted also said in Surah al-Isra',

وَيُنَزِّلُ آيَاتِنَاُ وَيُنَزِّلُ نَزْلًا

"By the truth We sent it down."¹¹⁵ We did not send down the Quran except by truth that it came down. "By the truth it descended,"¹¹⁶ it was not sent except by the truth which it comprised.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

"We did not send you except as bringer of glad tidings,"¹¹⁷ whoever obeys you (may Allah bestow peace and blessings upon him) has reward, "And a Warner,"¹¹⁸ to the disbeliever of punishment. There is nothing upon you (may Allah bestow peace and blessings upon him) except to bring glad tidings and warn (the people).

Allah (the Exalted) said in Surah Taha,

طه مَا أَرْسَلْنَاكَ إِلَّا نَذِيرًا

"Taha,"¹¹⁹ it was claimed that it means O man. "We have not sent this Quran to distress you,"¹²⁰ to tire you about the remiss of the disbelievers of Quraysh. It is only for you (may Allah bestow peace and blessings upon him) to convey or try much, try hard, and try in difficulty. Distress is the

¹¹⁵ Ibid., 105.

¹¹⁶ Ibid.

¹¹⁷ Ibid.

¹¹⁸ Ibid.

¹¹⁹ Quran: Taha 20:1.

¹²⁰ Ibid., 2.

beginning of tiring oneself.

The Exalted also said in Surah Taha,

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ

"Similarly We have related to you stories of those previous, news of the precious centuries, the ranks of the nations, enlightening you, increasing you (may Allah bestow peace and blessings upon him) in knowledge, to increase your miraculousness and to remind and inform the enlightened of your nation.

وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا

"We have given you remembrance from Us, a book that comprises these events, information and deserving of thought and reflection. It was claimed it is beautiful remembrance and a great bequeathment for people.

Allah (the Exalted) said in Surah al-Anbiya',

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We have not sent you except as a mercy to the universe, he (may Allah bestow peace and blessing be upon him) was not sent for their fortunes or to rectify their livelihoods and returns. It was said his (may Allah bestow peace and blessings upon him) being is a mercy towards disbelievers"

121 Ibid., 99.

122 Ibid.

123 Quran: al-Anbiya' 21:107.

124 Ibn Abbas (may Allah be pleased with him) said that disbelievers experience the mercy of the Prophet (may Allah bestow peace and blessings upon him) twice, once in the world by not being eliminated and once on the Day of Judgement from the grand intercession. See al-Shifa' fi Tarif al-Haqq al-Musajfa.

because they are safe from being swallowed up, wiped away and the punishment of being eliminated

Allah (the Exalted) said in Surah al-Hajj,

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ قَدْ يُرِيدُ الْفَيْسِقُونَ

"Say, O people, I am only a clear warner to you, he (may Allah bestow peace and blessings upon him) clarifies to them what he warns.

The Exalted also said in Surah al-Hajj,

وَأَنذِرْ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلىٰ صُرْتِكُمْ

"Call to your Lord, toward belief in one God (Allah) and His worship, You are upon guidance, straight, the straight path to the Real (Allah).

The Exalted also said,

يَكُونُ الرَّسُولَ قَبِيلاً عَلَيْكُمْ وَكَذُوبُوا شُهَدَاءَ عَلَى النَّاسِ

"So that the Messenger is a witness against you, on the Day of Judgement because he (may Allah bestow peace and blessings upon him) will testify about you. It indicates that he (may Allah bestow peace and blessings upon him) accepted to testify for them, in reliance that he (may Allah bestow peace and blessings upon him) is free from all sin, They (his nation) are witnesses over people, of the message that was conveyed to them (from their Prophets).

125 Quran: al-Hajj 22:49.

126 Ibid., 67.

127 Ibid.

128 Ibid., 78.

129 Ibid.

Allah (the Exalted) said in Surah al-Mu'minin,

اَقْلَمُ يَذْبُرُوا الْقَوْلَ اَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ الْاَوَّلِينَ

"Do they not ponder speech?"¹³⁰ The Quran, so that you know the truth is from your Lord with miraculous words and proven clarifications, "Has not come to you what did not come to your forefathers?"¹³¹ From the Messenger and the book [the Quran],

اَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَمْ يَكْفُرُوا اَمْ يَقُولُونَ بِهِ جِنَّةً

"Do they not know their Messenger?"¹³² By his (may Allah bestow peace and blessings upon him) trustworthiness, truthfulness, exemplary character, perfect knowledge despite not being taught. As well as others of the descriptions which the Prophets [gave of him], "Do they reject him? Or say he is insane?"¹³³ Do not be concerned by their words, do they know that he (may Allah bestow peace and blessings upon him) has greater intellect and more perfect vision than them?

بَلْ جَاءَهُمْ بِالْبَاطِلِ وَاكْبَرْتُمْ لِبَاطِلِهِمْ كَارِهُونَ

"Moreover he came with the truth and most of them detest the truth."¹³⁴ As he (may Allah bestow peace and blessings upon him) opposes their passions and desires, so for this reason they deny him.

وَلَوْ اتَّبَعَ الْحَقُّ اَهْوَاءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْاَرْضُ وَمَنْ فِيهِنَّ

بَلْ اَتَيْنَاهُمْ بَيِّنَاتٍ مِنْ رَبِّهِمْ فَكَفَرُوا عَنْهَا

¹³⁰ Quran: al-Mu'minin 23:68.

¹³¹ Ibid.

¹³² Ibid., 69-70.

¹³³ Ibid., 70.

"If the truth followed their passions,"¹³⁴ because of the reality of the many idols, "the heavens and the earth would be corrupted."¹³⁵ Similarly the Exalted said, "If there were two gods, other than Allah, they would have corrupted [the heavens and earth]."¹³⁶ "We have given them the Remembrance,"¹³⁷ the Quran containing remembrances and admonitions. "They have turned away from the Remembrance"¹³⁸ they do not turn to it.

اَمْ نَسْأَلُهُمْ خِزْفًا فَمَرَّحَ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ وَاِنَّكَ لَنذْعُوهُمْ اِلَى صِرَاطٍ مُسْتَقِيمٍ

"Do they ask for tribute?"¹³⁹ Recompense for delivering the message. "Your Lord gives tribute."¹⁴⁰ He provides in the world or reward in the afterlife is, "better," to be sought its permanence is better than what they could give you. "He is the best of providers: You call them to the straight path,"¹⁴¹ The sound intellect testifies to the straightness and that there is no crookedness in it that which cannot be maligned. Know that He (glorified be He) enforced proof against them, disclosing the cause for these passages. Because it limits the types of those who deny and accuse, and clarifies their lack their dislike of the truth and lesser intellect.

Allah (the Exalted) said in Surah al-Nur,

اِنَّمَا الْمُؤْمِنُونَ الَّذِينَ اٰمَنُوا بِاللّٰهِ وَرَسُولِهِ وَاِذَا كَانُوا مَعَهُ عَلَىٰ اَمْرٍ

¹³⁴ Ibid., 71.

¹³⁵ Ibid.

¹³⁶ Quran: al-Anbiya' 21:22.

¹³⁷ Quran: al-Mu'minin 23:71.

¹³⁸ Ibid.

¹³⁹ Ibid., 72.

¹⁴⁰ Ibid.

¹⁴¹ Ibid., 72-3.

جاءوا لم يذهبوا حتى يستأذروه

"Only the believers,"¹⁴² those of complete faith. "Those who believe in Allah and His Messenger,"¹⁴³ those of genuine hearts. "If they are with him altogether upon a matter,"¹⁴⁴ like *Jum'ah* (Friday), festivals (Eid), battles and consulting with them about a matter. "They do not leave without seeking permission,"¹⁴⁵ they seek permission from the Messenger of Allah (may Allah bestow peace and blessings upon him) and he gives them permission. It is an expression of complete faith because they are truthful in assisting him (may Allah bestow peace and blessings upon him). This is specific for the sincere and respect those who leave the gatherings of the Messenger of Allah (may Allah bestow peace and blessings upon him) without permission. Then return in an exaggerated manner. The Exalted said,

إِن الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ لَوْ أَنِ
اسْتَأْذَنُواكَ لِيُضِغُوا عَلَيْنَهُمْ فَأَلَمَ لَنَّا حَيْثُ مِنْهُمْ وَأَسْتَغْفِرُ لَهُمْ
إِنَّ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"Those who seek your permission are those who believe in Allah and His Messenger,"¹⁴⁶ the believer benefits from seeking permission and none other because going without permission is not the same. "If they seek your permission in some of their affairs,"¹⁴⁷ in what they show you (may Allah bestow peace and blessings upon him) of their concerns,

142 Quran: al-Nur 24:62.
143 Ibid.
144 Ibid.
145 Ibid.
146 Ibid.
147 Ibid.

"Give permission to whoever you will of them,"¹⁴⁸ submitting the matter according to the opinion of the Messenger of Allah (may Allah bestow peace and blessings upon him), indicating to some rulings for them and changing their opinion to his (may Allah bestow peace and blessings upon him). "Set forgiveness for them by Allah,"¹⁴⁹ after permission, even if it is giving permission for a minor excuse. Because the matters of the world are over the matters of religion. "Allah is oft forgiving,"¹⁵⁰ to the neglectful servants. "Al-Merciful,"¹⁵¹ by making it easy for them.

لَا تَخْضَعُوا ذُفَعًا أَرْسُولَ اللَّهِ يَتَّخِذُكُمْ بَعْضًا

"Do not make your call of the Messenger among you like the call of each other,"¹⁴⁸ do not make your call of him (may Allah bestow peace and blessings upon him) like your call of each other when requesting to leave, asking, answering and returning without permission. Because hastening to his (may Allah bestow peace and blessings upon him) request is necessary and returning without permission is unlawful. It was claimed not to make your call of him (may Allah bestow peace and blessings upon him) like the way you call one another: by his name, raising your voice, calling him behind a veil but do so with an agnomen of respect. Like: 'O Prophet of Allah,' 'O Messenger of Allah,' with respect, humility and lowering one's voice. Or not making your call to him (may Allah bestow peace and blessings upon him) like your call to each other. Do not be tried by his anger because he responds when called. Do not make your response of your Lord like your call of your young and old, where you respond once and

148 Ibid.
149 Ibid.
150 Ibid.
151 Ibid.
152 Ibid., 63.

refuse another time because He answers your supplication.

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَ مِنْكُمْ رِوَادًا فَلْيَحْتَرِ الَّذِينَ يَخَافُونَ
عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

"Allah knows those of you who are asking"⁵³ they are a few of the generality; "Hiding away,"⁵⁴ they seek refuge from each other until they leave or refuge by permission is like following him. "Beware of those who oppose you in a matter,"⁵⁵ they oppose your command by leaving its necessity; Leaving you in silence, opposing you silently and discouraging other believers from following the command. The pronoun is for Allah because it is His command in reality or to the Messenger (may Allah bestow peace and blessings upon him) because he is mentioned in the reminder: "That you be afflicted by tribulation,"⁵⁶ a rest in the world, "Or they will be afflicted by a painful punishment,"⁵⁷ in the afterlife.

Allah (the Exalted) states in Surah al-Furqan,

بَارَكَ الَّذِي رَزَقَ الْفَرُوقَانَ عَلَيَّهِ

"Blessed is He (Allah) who sent the criterion to His servant,"⁵⁸ abundant types of goodness. Blessings are much goodness or increase in everything (good). This is not about His (Allah's) attributes and actions. Blessings contain the meaning of increase. He (may Allah bestow peace and blessings upon him) was brought up by the criterion that was sent and it contains great goodness. The criterion is the Qur'an because

153	Qur'an: al-Nur 24:63.
154	Ibid.
155	Ibid.
156	Ibid.
157	Ibid.
158	Qur'an: al-Furqan 25:1.

it separates between truth and falsehood. His servant is His Messenger Muhammad (may Allah bestow peace and blessings upon him).

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

"So it is to the universe,"⁵⁹ to man and jinn-kind. ⁶⁰ warning, containing words of forewarning.

The Exalted also said in Surah al-Furqan,

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

"We have not sent you except as a bringer of glad tidings,⁶¹ to the believers, "A Warner,"⁶² to the disbelievers.

Allah (the Exalted) said in Surah al-Naml.

وَأَنَّكَ تَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

"You will receive the Qur'an,"⁶³ it comes to you, "from which is wisdom and knowledge,"⁶⁴ every wisdom and every knowledge combined together. Although knowledge (of the Qur'an) enters into wisdom and knowledge generally, a proof of wisdom is perfection in actions. A sign that the knowledge of the Qur'an is wisdom, doctrine and sacred law: and other than that are stories and news of the unseen (unknowm).

The Exalted also said,

159	Ibid.
160	Ibid.
161	Ibid., 56.
162	Ibid.
163	Qur'an: al-Naml 27:6.
164	Ibid.

فَوَكَّلَ عَلَى اللَّهِ أَنْكَ عَلَى الصَّحْقِ الْغَيْبِيِّ

"Rely on Allah,¹⁶⁵ without concern for their customs. "You are upon a manifest truth,¹⁶⁶ the keeper of the truth is really an agreement that is guarded and supported by Allah (the Exalted).

Allah (the Exalted) said in Surah al-'Ankabur,

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ

"If only there was a sign from your Lord,¹⁶⁷ like the she-camel of Salih, the staff of Musa and the table of 'Isa (upon them all be peace). The reciter of the signs. "Say, the signs are only from Allah,¹⁶⁸ they come as He wills and I do not have power over it for them to come as they suggested. "I am but a plain warner,¹⁶⁹ I have no other matter except to warn and explain what I was given of the passages.

أَوَلَمْ يَكْفَيْكُمْ إِتَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُقَلِّ عَلَى ذَلِكَ
لَرْحْمَةً وَذِكْرًا لِقَوْمٍ يُؤْمِنُونَ

"Does it not suffice them?¹⁷⁰ the booty they suggested. "We have caused the book to be revealed to you for it to be recited to them,¹⁷¹ with continual recitation, speaking to them, signs of the proven passages continue with you without disappearing unlike other passages. Or it be recited to others

165 Ibid., 79.
166 Ibid.
167 Quran: al-'Ankabur 28:50.
168 Ibid.
169 Ibid.
170 Ibid., 51.
171 Ibid.

like the Jews by realisation of what is before their hands (in their books) of your (may Allah bestow peace and blessings upon him) description and the description of your religion. "Truly in that,¹⁷² the book which has passages that are continuous and a clear proof. "To mercy,¹⁷³ a great blessing -Remembrance to the people of belief,¹⁷⁴ a reminder to those whose concern is faith not stubbornness.

Allah (the Exalted) said in Surah al-Ahzab,

إِنِّي أُولَىٰ بِالْمُؤْمِنِينَ مِن أُنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

"The Prophet has (more) priority over the believers than their own selves,¹⁷⁵

In all matters because he (may Allah bestow peace and blessings upon him) did not command or was pleased by anything for them except that which rectifies and brings them success by opposing the nafs, and this is absolute. It is necessary that they love him (may Allah bestow peace and blessings upon him) more than themselves. His (may Allah bestow peace and blessings upon him) command is executed over their commands and his (may Allah bestow peace and blessings upon him) compassion for them is greater than their compassion to them (each other). "His wives are their mothers,¹⁷⁶ their ranks are inviolable and they are deserving of respect. In any other matter, they are like unrelated females.¹⁷⁷

Allah (the Exalted) has also stated in Surah al-Ahzab,

وَلَا أُحْضَنَاتِنَا مِنَ النِّسْبِ مِثْلَ أُمَّهَاتِكُمْ وَمِنْكُمْ وَمِنْ وَأَزْوَاجِهِمْ وَمَوْسِقٍ

172 Ibid.
173 Ibid.
174 Ibid.
175 Quran: al-Ahzab 33:6.
176 Ibid.
177 The mothers are not relatives like one's birth mother

وَعِيسَى ابْنِ مَرْيَمَ وَآخِطًا مِنْهُمْ قَبِيلًا عَلِيمًا

"When We took a covenant from the Prophets and you, from Nuh, Ibrahim, Musa, 'Isa son of Maryam. We took from them a covenant,"¹⁷⁸ their agreement to convey the message and supplicate for the established religion. "Solemn,"¹⁷⁹ meaning a great matter.

Allah (the Exalted) has also stated in Surah al-Ahzab,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

"Muhammad is not a father of any of the men,"¹⁸⁰

In reality which is affirmed that there was not one of them with (the men) like a father and child in sacredness of marriage and so on. This is not general because he (may Allah bestow peace and blessings upon him) was the father of Tahir, al-Tayyib, al-Qasim and Ibrahim (may Allah show them all mercy) but they did not reach the age of men (they died very young). If they reached maturity then they would be his (may Allah bestow peace and blessings upon him) men nor their men (from the Companions).

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"But he is the Messenger of Allah,"¹⁸¹ every messenger is a father for his nation and this is not absolute. Rather it is from compassionate advice for them and it is necessary to respect and obey them (upon them all be peace). "Seal of the prophets,"¹⁸² the last of them (Prophets) and he who seals

¹⁷⁸ Quran: al-Ahzab 33:7.

¹⁷⁹ Ibid.

¹⁸⁰ Ibid., 40. This was also a sign that prophethood had ceased because it was passed through male relatives. The family of the Prophet (may Allah bestow peace and blessings upon him) continues until today.

¹⁸¹ Ibid.

¹⁸² Ibid., meaning there is no prophet or messenger after him (may Allah bestow

them (prophethood). It does not reprove the descent of 'Isa (upon him be peace) after him because when he comes he is upon his (may Allah bestow peace and blessings upon him) religion (Islam). "Allah has knowledge of all things."¹⁸³

The Exalted also stated in Surah al-Ahzab,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا أَرْسَلْنَاكُمْ

"O dear Prophet we have sent you as a witness,"¹⁸⁴ sent to the truthful, the liars, the successful and the unsuccessful of them.

وَمُبَشِّرًا وَمُنذِرًا وَأَخْبَرَ إِلَى اللَّهِ بِأَذْنِهِ وَسِرًّا مُبِينًا

"Bringer of glad tidings, a warner and a proclaimer of Allah,"¹⁸⁵ to Allah, to His oneness and by what is necessary to have faith in His attributes. "By His permission,"¹⁸⁶ by His facilitation. "A light-giving lamp,"¹⁸⁷ who enlightens the darkness of ignorance and causes the attainment of the light of insight.

The Exalted also stated in Surah al-Ahzab,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

"Allah and His angels invoke blessings on the Prophet,"¹⁸⁸

peace and blessings upon him).

¹⁸³ Ibid.

¹⁸⁴ Ibid., 45.

¹⁸⁵ Ibid., 45-6.

¹⁸⁶ Ibid., 46.

¹⁸⁷ Ibid.

¹⁸⁸ Ibid., 56.

drawing attention to his manifest honour and great matter.
"O you who believe invoke blessings upon him,"¹⁸⁹ it is drawn to your attention because you are worthy of this and say, "O Allah bless Muhammad (may Allah bestow peace and blessings upon him)" "A worthy salutation,"¹⁹⁰ say, "Peace be upon you dear Prophet" and it was claimed it means obey his (may Allah bestow peace and blessings upon him) commands. The passage indicates the necessity of sending blessings and salutations generally:¹⁹¹ It was claimed that prayers upon him are necessary each time he (may Allah bestow peace and blessings upon him) is mentioned.¹⁹²

The Exalted also stated in Surah al-Ahzab,

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

"Those who harm Allah and His Messenger,"¹⁹³ those who commit the disliked from disbelief to disobedience, like those who broke his tooth (at Uhud) and those who called him a poet, insane, and so forth. Allah (the Exalted) has mentioned him (may Allah bestow peace and blessings upon him) in reverence. "Allah has cursed them,"¹⁹⁴ they are the furthest from mercy. "In the world and the afterlife and for them is a humiliating punishment,"¹⁹⁵ meaning humiliation with pain.

Allah the Exalted said in Surah Saba',

- 189 Ibid.
190 Ibid.
191 It is an obligation once in a lifetime and a sunnah whenever the Prophet's (may Allah bestow peace and blessings upon him) name is mentioned.
192 This is a weaker opinion. The stronger opinion is that it is sunnah each time
193 Quran: al-Ahzab 33:57
194 Ibid.
195 Ibid.

وَرَبِّي الَّذِينَ أَوْدُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ
وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

"You see those given knowledge,"¹⁹⁶ who know or possess knowledge from the companions, or from the groups of the nation or from those who accepted Islam from the People of the Book.¹⁹⁷ "He who brought the book to you from your Lord,"¹⁹⁸ the Quran. "He is the Truth and He guides to the praiseworthy and mighty path,"¹⁹⁹ it is divine oneness and adorning the clothes of piety.

The Exalted also said in Surah Saba',

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"We have not sent you except to all people as a bringer of glad tidings and a warner,"²⁰⁰ he was only sent to all of them (to all people).²⁰¹

Allah (the Exalted) said in Surah Yasin,

يَسْ وَالْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ
"Ya sin,"²⁰² meaning O mankind. "By the wise Quran, you are

- 196 Quran: Saba' 34:6.
197 The Christians, Jews and Sabians.
198 Quran: Saba' 34:6.
199 Ibid.
200 Ibid., 28.
201 These evidences prove that the Prophet (may Allah bestow peace and blessings upon him) was sent to all people from his time to the end of time. He (may Allah bestow peace and blessings upon him) is the only global prophet; as all other prophets were sent to particular tribes and he (may Allah bestow peace and blessings upon him) was sent to everyone.
202 Quran: Ya sin 36:1.

one of the Messengers, upon a straight path,²⁰³ the straight path is His oneness and being steadfast in all matters.

Allah (the Exalted) said in Surah Sad,

قُلْ مَا أَدْعَاكُمْ عَلَيْهِ مِنْ أَخْبَارٍ مِنَ الْأَخْبَارِ

"Say, 'I do not ask you for recompense,'²⁰⁴ meaning for the Quran or conveyance of revelation. 'I am not a pretender,'²⁰⁵ meaning with attributes that are not becoming. I am as you know me: I profess prophethood and I proclaim the Quran.

Allah (the Exalted) said in Surah al-Zumar,

إِنِ ارْتَبْنَا أَهْلَ الْكِتَابِ بِأَلْحَقِ لِلْغَيْبِ اللَّهُ مُخْلِصًا لَهُ الَّذِينَ

"We have sent to you the book with truth: so worship Allah being sincere in your religion."²⁰⁶ So that their religion be free of polytheism and ostentation.

Allah (the Exalted) also said in Surah al-Zumar,

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ وَأُمِرْتُ لِأَنْ أَكُونَ

أَوَّلَ الْمُسْلِمِينَ

"Say, 'I am ordered to worship Allah sincerely in the religion,'²⁰⁷ Him alone. 'I was ordered to be of the first Muslims,'²⁰⁸ I was ordered to do this because I am the first in the world and afterlife. 'To gain great success in the religion because of sincerity. Alternatively, because he (may Allah

²⁰³ Ibid., 2:4

²⁰⁴ Quran Sad 38:86

²⁰⁵ Ibid

²⁰⁶ Quran al-Zumar 39:2

²⁰⁷ Ibid., 11

²⁰⁸ Ibid., 12

bestow peace and blessings upon him) was the first of those who became Muslim, for the sake of Allah, from the Quraysh

Allah (the Exalted) also said in Surah al-Zumar,

إِنِ ارْتَبْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ

"We have caused the book to come down to you, for the people, with truth,"²⁰⁹ for people because if the world is the place of their rectification in their worldly and other worldly lives.

Allah (the Exalted) also said in Surah Ghafir,

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ قَدَّمُوا مِنْ دُونِ اللَّهِ لِمَا جَاءَنِي

الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أَسْلِمَ رِبِّتِ الْعَالَمِينَ

"Say, 'I have forbidden you to worship those who are other than Allah, when I come with clarification from my Lord. I was ordered to be the first who submitted to the Lord of the universe,'²¹⁰ Meaning with evidences and Quranic passages or from Quranic passages because they are strengthened by intellectual proofs and a rousing call. 'I was ordered to submit to the Sustainer of the universe,'²¹¹ being bound to Him and being sincere in your religion to Him.

Allah (the Exalted) also said in Surah al-Shura,

فَذَلِكَ فَذَنْعٌ وَأَسْتَفِيمُ كَمَا أُمِرْتُ

"For this reason,"²¹² for this reason it is separable, or the book

²⁰⁹ Ibid., 41.

²¹⁰ Quran Ghafir 40:66.

²¹¹ Ibid

²¹² Quran: al-Shura 42:15.

or knowledge' he was given. "So call,"²¹³ to adhere to the creed of pure monotheism or to follow what was given. "Be steadfast as you have ordered,"²¹⁴ steadfast upon the call as ordered by Allah (the Exalted).

Allah (the Exalted) also said in Surah al-Zukhruf,

فَأَنذَرْتُكَ بِاللَّيْلِ أَوْحِيَ إِلَيْكَ أَنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

"Cling to what is revealed to you,"²¹⁵ of the Quranic passages and sacred law. "You are on a straight path,"²¹⁶ it has no crookedness.

Allah (the Exalted) also said in Surah al-Jathiyah,

تِلْكَ آيَاتُ اللَّهِ تَنْزِيلُهَا عَلَيْكَ يَا لُحْيُ قِيَامِي حَدِيثٌ بَعْدَ اللَّهِ
وَعَلَيْهِ يُؤْمِنُونَ

"These are the signs of Allah,"²¹⁷ these Quranic passages and proofs. "We recite it to you with truth. Which speech after that of Allah will you believe?"²¹⁸ After the passages of Allah (the Exalted) or after the speech of Allah being the Quran.

Or passages and evidences recited or the Quran.

Allah (the Exalted) also said in Surah al-Jathiyah,

لَمْ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

213	Ibid.
214	Ibid.
215	Quran: al-Zukhruf 43:43.
216	Ibid.
217	Quran: al-Jathiyah 45:6.
218	Ibid.

"Then placed you upon a sacred law,"²¹⁹ on a path. "From the command,"²²⁰ the commands of the religion. "So follow it,"²²¹ follow your sacred law firmly rooted upon proofs. "Do not follow the passions of those who do not know,"²²² do not follow the opinions of the ignorant who follow their whims, namely, the leaders of Quraysh.

Allah (the Exalted) also said in Surah al-Fath,

إِنَّا وَجَدْنَا نَكَ قَتْلًا مِثْلًا لِنَعْفِرَ نَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَنِيمَ نِعْمَتِكَ وَوَيْدِيكَ صِرَاطًا مُسْتَقِيمًا وَيَبْصُرَكَ اللَّهُ
نَصْرًا عَزِيزًا

"We have given you a great victory,"²²³ it was a promise of Allah (the Exalted) of the great opening of Makkah. It is an expression about realisation of the past or other than this. "Allah has forgiven the sins of your [beliciting] forefathers and offspring [see footnote],"²²⁴ from all that occurred from them that was validated as sin.

Allah (the Exalted) also said in Surah al-Fath,

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ
وَتُوَفُّوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

219	Ibid.
220	Ibid., 18.
221	Ibid.
222	Ibid.
223	Quran: al-Fath 48:1.
224	Ibid., 48:2. According to Ibn 'Ajibah (may Allah be pleased with him) in his commentary <i>Bahr al-Madid</i> , this verse refers to forgiveness of the Prophet (may Allah bestow peace and blessing upon him). This passage should be understood as confirmation of the sinless nature of the Prophet (may Allah bestow peace and blessings upon him).

"We have sent you as a witness, a bringer of glad tidings and a warner, to believe in Allah and His Messenger and support him,"²²⁵ give him power. "Respect him,"²²⁶ venerate him. "We glorify Him,"²²⁷ the Exalted. "In the morning and evening,"²²⁸ early in the morning and late at night.

Allah (the Exalted) also said in Surah al-Fath,

إِنَّ الَّذِينَ يَتَّبِعُونَكَ إِذَا دُعِيَ اللَّهُ فَوْقَ أَيْدِيهِمْ

"Those who gave you oath,"²²⁹ they have made a covenant to follow him (may Allah bestow peace and blessings upon him). "I have only made an oath with Allah,"²³⁰ because He (Glorified and Exalted) is the purpose of following the Prophet (may Allah bestow peace and blessings upon him). Therefore He said,²³¹ "The power of Allah is over their hands."²³²

Allah (the Exalted) also said in Surah al-Fath,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ

كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

"He sent His Messenger with guidance and the religion of truth,"²³³ meaning the religion of Islam. "To manifest over all religions,"²³⁴ over all the other religions. By abrogating that which was not the truth and manifesting the corruption of falsehood in them; or by giving power of the Muslims over

225 Ibid., 8-9.
226 Ibid.
227 Ibid., 9.
228 Ibid.
229 Ibid., 10.
230 Ibid.
231 Ibid.
232 Ibid., 28.
233 Ibid.
234 Ibid.

other people who are not adherents of the religion, until the Muslims will dominate. "Sufficient is Allah a witness."²³⁴

Allah (the Exalted) also said in Surah al-Fath,

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَكْفَارٌ عَلَىٰ الْأَكْفَارِ فَزَحَّاتٌ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
وُجُوهِهِمْ مِنْ أُمَّةٍ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوَارِثِ وَمَثَلُهُمْ فِي
الْإِيجَالِ كَزَرْعٍ أَخْرَجَ شَطَاةً

"Muhammad is the Messenger of Allah and those with him are stricter upon the disbelievers (do not compromise the religion for them), merciful to each other. You see them performing prostration, in desire of the bounty and pleasure from Allah, traces,"²³⁵ signs, "are in their faces from the affect of prostration, their example is in the Torah and their example is in the Gospel. Like a seed sown,"²³⁶ in a plantation, "it grows,"²³⁷ strengthens.

فَارَزَّهُ فَاسْتَعْمَلَهُ فَاسْتَمْتَقَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ
الْكُفَّارَ وَعِنْدَ اللَّهِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةٌ
وَأَجْرًا عَظِيمًا

"Thickens and rises from its stalk, delighting the planter, to enrage the disbelievers. The promise of Allah is for those believe who perform good actions and for them is forgiveness

234 Ibid.
235 Ibid., 29.
236 Ibid.
237 Ibid.

and a great reward.²³⁸

Allah (the Exalted) also said in Surah al-Hujurat,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

"O you who believe, do not forward yourself before Allah and His Messenger,"²³⁹ do not forward a matter nor forward yourselves. It means do not cue off a matter before Allah and His Messenger have judged it. It was claimed that it means before the Messenger of Allah (may Allah bestow peace and blessings upon him). Allah (the Exalted) mentions in respect of him,

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا
أصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهر بعضكم
أصواتكم. ²⁴⁰ يعني أن تحييط أصواتكم وأنتم لا تتعززون

"Fear Allah, He is All-Seeing and All-Knowing. O you who believe, do not raise your voices above the voice of the Prophet,"²⁴⁰ when you are speaking to him (may Allah bestow peace and blessings upon him) do not raise your voice over his voice. "Do not address him like you shout to each other,"²⁴¹ do not let the extent of your voices ring out between you. Rather make your voices lower than his (may Allah bestow peace and blessings upon him) voice, observing manners. It was claimed it means do not address him (may Allah bestow peace and blessings upon him) by name or by an agnomen that you address each other by; address him as Prophet or

238 Ibid.
239 Quran: al-Hujurat 49:1.
240 Ibid., 1-2.
241 Ibid.

Messenger. "You nullify your actions,"²⁴² because you raised your voice aloud abruptly then you have moved to disbelieving by nullifying your actions, when this is done (raising one's voice then) the uproar (for the dawl) is humiliation and lack of concern. "And you do not realise."²⁴³

Allah (the Exalted) also said in Surah al-Hujurat,

إِنَّ الَّذِينَ يَعْضُونَ أَسْوَآتِهِمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ أُلْقُوا
إِلَى الَّذِينَ يَلْفُفُونَ لَّهُمْ مَغْفِرَةً وَأَجْرٌ عَظِيمٌ إِنَّ الَّذِينَ يُتَاذَرُونَ
مِنَ وَرَاءِ الْمُضَرَّبَاتِ

"Those (who) reduce their voices,"²⁴⁴ lowering them, "According to the Messenger of Allah they are tried by Allah in their hearts,"²⁴⁵ tried and practise. "They have piety; forgiveness and great reward. Those who call you from behind the rooms,"²⁴⁶ these are rooms/hujurat of the wives of the Prophet (may Allah bestow peace and blessings upon him).

اَلَّذِينَ لَا يَعْلَمُونَ وَكَانَ عَلَيْهِمْ صَبْرًا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ حَقًّا
لَهُمْ وَإِنَّ عَقُورَ رُحَمَائِهِمْ

"Most of them do not know. If they were patient until he came to them that would be better for them and Allah is forgiving and merciful."²⁴⁷

Allah (the Exalted) also said in Surah al-Tur,

242 Ibid. This highlights the importance of respecting the Prophet (may Allah bestow peace and blessings upon him).
243 Ibid.
244 Ibid., 3.
245 Ibid.
246 Ibid., 3-4.
247 Ibid.

وَأَنْزِلْ بِرُحْمِكَ رَبَّنَا نَارًا

"Be patient upon the ruling of you Lord, you are under Our care. We (Allah) guard you by protecting and obscuring you. This is exaggeration [only linguistically] because it is many causes of security

Allah (the Exalted) also said in Surah al-Najm,

وَأَنْزِلْ إِذَا هَوَىٰ مَا قُلْ صَاحِبِكُمْ وَمَا غَوَىٰ

"By the stars, the Exalted takes oath by the kinds of stars or Pleiades. "When seen, fall or are absent, "Your companion is not misguided, Muhammad (may Allah bestow peace and blessings upon him) has not diverted from the straight path. "Nor is deceived, he (may Allah bestow peace and blessings upon him) does not follow falsehood Addressing the Quraysh,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"He does not converse from passion, he (may Allah bestow peace and blessings upon him) does not speak from his passion. "Indeed, he, who is being addressed, "But conveys revelation sent to him, from what is revealed to him by Allah (the Exalted).

عَلَّمَهُ قَدِيدُ الْقَوَىٰ ذُو مِرَّةٍ فَاسْتَوَىٰ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ

248	Quran, al-Tur 52:48.
249	Quran, al-Najm 53:1.
250	Ibid.
251	Ibid., 2.
252	Ibid.
253	Ibid., 3.
254	Ibid., 4.

"He was taught by strong power, the angel of strong power is Jibril (upon him be peace). "At once, sound judgement in his intellect. When he (may Allah bestow peace and blessings upon him) saw, "He became firm, he (may Allah bestow peace and blessings upon him) was steadfast upon the real form that Allah (the Exalted) created him upon (the form that Allah bestow peace and blessings upon him) saw. Jibril (upon him be peace) in his true form. It was said that none of the prophets (upon them all be peace) saw the form (of Jibril (upon him be peace)) except Muhammad (may Allah bestow peace and blessings upon him) twice: once in the heavens and once on the earth. "He was in the uppermost horizon, the horizon of the heavens.

لَمْ يَكُنْ فَعْتَلْ فَكَانَ قَاتٍ فَوَسَّيْنِي أَوْ أَدْبَىٰ فَأَوْصَىٰ إِلَىٰ عَيْدِهِ مَا أَوْصَىٰ مَا كَذَّبَ الْقَوْلُ مَا رَأَىٰ

"Then he drew close and came down, then he came down from the horizon to approach the Messengers. "He was a bow's breadth, the distance of the edges of a bow near the knot of the bow. "Or closer, very close. "So I revealed to My servant what I revealed. The heart did not lie about what it saw, about the vision of the form of Jibril (upon him be peace) or Allah (the Exalted). Meaning it was not an imaginary lie.

اِقْتَمَارُؤُهُ عَلَيَّ مَا بَيْنِي وَوَلَقَدْ رَأَىٰ نَزْلَةَ أُخْرَىٰ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

255	Ibid., 5.
256	Ibid., 6.
257	Ibid.
258	Ibid.
259	Ibid., 7.
260	Ibid., 9.
261	Ibid.
262	Ibid., 10-11.

عندما جئته الملائى أن يعطى السخرة ما يعق

"Do you dispute over what he saw?"²⁶⁴ Do you try to overcome him with your opinion? "He saw him (Ibri) another time,²⁶⁴ once again. "At the lore tree,²⁶⁵ which is the furthest point of creation and their actions. Or where nothing goes above or comes from below it: "Beside paradise (the final) abode,²⁶⁶ paradise is the abode of the pious. "It is surrounded by the lore tree,²⁶⁷ in reverence and magnitude of what is covered. It was claimed that it is covered with a large troop of angels and they worship Allah (the Exalted) there.

ما راع البصر وما طعى لفق رأى من آيات ربه الكبرى

"The sight did not sway;²⁶⁸ the eyesight of the Messenger of Allah (may Allah bestow peace and blessings upon him) did not waver to what he saw. "Nor exceed,²⁶⁹ he (may Allah bestow peace and blessings upon him) was not overcome rather he was affirmed by valid certainty. "He saw great signs from his Lord,²⁷⁰ Allah (the Exalted) made him (may Allah bestow peace and blessings upon him) see great signs and the amazements of His dominion and the angelic realm on the night journey.

Allah (the Exalted) said in Surah al-Mujadilah,

يا أيها الذين آمنوا إذا ناز عليكم الرسول فقلوا بئنا بآياتنا

263	Ibid., 12.
264	Ibid., 13.
265	Ibid., 14.
266	Ibid., 15.
267	Ibid., 16.
268	Ibid., 17.
269	Ibid.
270	Ibid., 18.

صدقة ذلك خير لكم وأطهر فإن لم تجدوا فإن الله غفور رحيم

"O you who believe, when you converse with the Messenger of Allah then present alms before your meeting,²⁷¹ give charity before (the meeting). In the matter of respecting the Messenger of Allah (may Allah bestow peace and blessings upon him) they were content in poverty and prohibited from frequent questions. They distinguished between the sincere, the hypocrite, love of the afterlife and love of the world. They differed if it was recommended or necessary but it was abrogated by his word, "Are you not compassionate to them?"²⁷² It is linked to recitation and is not linked to its revelation. Ali (may Allah ennoble his face) said, "In the book of Allah are passages that no one but I is acting upon. I have a gold coin that I exchange, when I have a meeting, then give a silver coin." It was narrated that he said, "There does not remain a ruling in these pages except ten,²⁷³ it was claimed that is it the hour. "Thar,²⁷⁴ meaning give charity. "Is purer and better for you,²⁷⁵ for yourselves than ornamentation and love of wealth. "If you cannot find it, Allah is forgiving and merciful."²⁷⁶

Allah (the Exalted) said in Surah al-Hashr,

وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا واتقوا الله إن الله شديد العقاب

271	Quran: al-Mujadilah 58:12.
272	No source given or found.
273	Ten things to consider when one is in a meeting with the Messenger of Allah (may Allah bestow peace and blessings upon him). It is also one of the manners before visiting the blessed grave in Meccah.
274	Quran: al-Mujadilah 58:12.
275	Ibid.
276	Ibid. You are not sinful if you do not give money that you need for your personal needs like food, housing, etc.

"Take what the Messenger gives you,²⁷⁷ what he (may Allah bestow peace and blessings upon him) gives you of a gift or take from a matter because it is lawful for you. Or cling to it because it is a necessary act of obedience. "What he forbids you from,²⁷⁸ what he (may Allah bestow peace and blessings upon him) takes or gives. "Forbid and fear Allah,²⁷⁹ in opposing His Messenger (may Allah bestow peace and blessings upon him). "Allah is truly severe in punishment."²⁸⁰

Allah (the Exalted) said in Surah al-Saff,

وَأَقَالَ عِيسَى ابْنُ مَرْيَمَ بَيْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُعْتَمِرًا بِرَسُولٍ يَأْتِي مِنَ بَعْدِي
أَسْمُهُ أَصْحَدُ

"When 'Isa ibn Maryam said, 'O children of Israel, I am a Messenger of Allah to you affirming the Torah before me and I bring glad tidings of a Messenger after me whose name is Ahmad,²⁸¹ meaning Muhammad (may Allah bestow peace and blessings upon him). Meaning my religion is affirming the book of Allah and his prophets. He mentioned the first known books which the prophets ruled over and the Prophet (may Allah bestow peace and blessings upon him) is the final Messenger.

Allah (the Exalted) said in Surah al-Jum'ah,

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|-----|--|
| 277 | Quran: al-Hashr 59:7. |
| 278 | Ibid. |
| 279 | Ibid. |
| 280 | Ibid. |
| 281 | Quran: 61:6. Ahmad is one of the names of the Prophet Muhammad (may Allah bestow peace and blessings upon him). It was said that it is one of his (upon him be peace) names in paradise. |

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رُسُلًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَقِي صَلَاحٍ مُبِينٍ
"He who was sent to the unlettered,²⁸² meaning the Arabs because most of them did not read or write. "A Messenger from them,²⁸³ an unlettered person from them, like them. "To recite to them Our signs,²⁸⁴ being unlettered like them. He (may Allah bestow peace and blessings upon him) was not taught how to read and did not study. "Purify them,²⁸⁵ not taught how to read and did not study. "To reach them the book and from evil beliefs and actions. "To reach them the book and wisdom,²⁸⁶ the Quran and the sacred law: or teaching the religion from transmission and intellect. If he (may Allah bestow peace and blessings upon him) had no other miracle than this, it would be sufficient. "They were preciously in manifest misguidance."²⁸⁷

Allah (the Exalted) said in Surah al-Talaq.

قَدْ أَرْسَلْنَا إِلَيْكُمْ رُسُلًا
"Allah has revealed remembrance to you, Messenger,²⁸⁸ the meaning of remembrance is Muhammad (may Allah bestow peace and blessings upon him) by being constant in Quranic recitation and conveying (the message).

يَتْلُوا عَلَيْهِمْ آيَاتِ اللَّهِ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا
الطَّيِّبَاتِ مِنَ الظَّالِمَاتِ إِلَى التَّوْبِ

- | | |
|-----|---------------------------|
| 282 | Quran: al-Jum'ah 62:2. |
| 283 | Ibid. |
| 284 | Ibid. |
| 285 | Ibid. |
| 286 | Ibid. |
| 287 | Ibid. |
| 288 | Quran: al-Talaq 65:10-11. |

"Recting to you the passages of Allah with clarity, to take those who believe and act goodly from the darkness into the light,"²⁸⁹ from misguidance to guidance.

Allah (the Exalted) said in Surah al-Tahrim,

وَأَن تَظَاهَرُوا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاُ وَجْهِكَ وَصَالِحُ الْمُؤْمِنِينَ
وَالصَّالِحِينَ بَعْدَ ذَلِكَ

"If it is manifest to you,²⁹⁰ manifest to them is what they dislike. "Because Allah (the Exalted) is their master over *fibri* (upon him be peace) and the righteous believers."²⁹¹ It does not exclude he who is manifest by Allah, the angels and the righteous believers. Allah (the Exalted) helps and supports *fibri* (upon him be peace), the head of the close angels, and the righteous of the believers. "And the angels are manifest after this,²⁹² those who are manifest and especially *fibri* (upon him be peace) have to be respected.

Allah (the Exalted) also said in Surah al-Tahrim,

لَا يُخْزِي اللَّهَ إِلَهَ الْإِنْسِي وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ
وَيَاجْتَنِبُهُمْ يَنُورُونَ رَبَّنَا أَتِمِّمْ نَا نُورَنَا وَافْقِرْ نَا إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

"Allah will not sadden the Prophet and those who believed in him; their light will come before them and their right side,"²⁹³ upon a straight path. "They say,"²⁹⁴ when the light

289 Ibid., 11.
290 Quran: al-Tahrim 66:4
291 Ibid.
292 Ibid.
293 Ibid., 6.
294 Ibid.

of the hypocrites is extinguished. "O Lord, complete our light for us and forgive us; You are able to do all things."²⁹⁵ The differences in their light are according to their actions, so they asked for their completion specifically.

Allah (the Exalted) said in Surah Nun,

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ مَا أَنتَ بِدَعْمَةٍ رَبِّكَ وَحَسْبُوكَ لَكَ
لِأَجْرٍ آخِرٍ مَّحْمُودٍ

"Nun, I swear by the pen and by what they write, by the blessing of your Lord you are not insane (as the disbelievers falsely claim)."²⁹⁶ meaning you (may Allah bestow peace and blessings upon him) are not insane and blessed with prophethood and sound judgement. "You have an unfailing reward,"²⁹⁷ never scoured or prevented from it by people because the Exalted gives without means.

وَأَنَّكَ لَتَكُنَّ ضَلْفِي عَطِيمٍ

"You truly have great character,"²⁹⁸ when you bear with your people what was not bore similarly (by other prophets)."²⁹⁹ Aishah (may Allah be pleased with her) was asked about his (may Allah bestow peace and blessings upon him) character; she said,

كَانَ خَلْفَهُ الْقُرْآنُ فَتَرَا الْقُرْآنَ إِذَا أَلْفَحَ الْمُؤْمِنُونَ {

295 Ibid.
296 Quran: al-Qalam 68:1-2. This was always an accusation against all the prophets (upon them be peace).
297 Ibid., 3.
298 Ibid., 4.
299 The tribulations of the Prophet (may Allah bestow peace and blessings upon him) were very great.

"His character was the *Qur'an*. Have you not read in the *Qur'an*, 'Successful are the believers.'"³⁰⁰

Allah (the Exalted) said in Surah al-Takwir,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مُطَاعٍ نَمِّ
أَمِينٍ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ

"This is the speech of a noble Messenger, the possessor of might who has the throne stable; safe is whoever obeys him; your companion is not insane,"³⁰¹ the Prophet (may Allah bestow peace and blessings upon him) and the previous descriptions of Jibril (upon him be peace). The purpose of it was to negate their speech "he is only a taught human fabricating lies about Allah or has insanity". Do not compare their virtue and contrast between them (the Prophet (may Allah bestow peace and blessings upon him) and Jibril (upon him be peace)). Meaning that the *Qur'an* came from Allah from (by the means of) an angel, namely Jibril (upon him be peace), as described in mighty descriptions. It was received by the Messenger of Allah (may Allah bestow peace and blessings upon him) who was not insane (as the polytheists accuse) and there is no excellence in (trying) to understand how it (the vision) was revealed to him by Jibril (upon him be peace).

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ وَمَا هُوَ عَلَى الْعَذِيبِ بِبَصِيرٍ

"He saw him,"³⁰² meaning the Messenger of Allah (may Allah bestow peace and blessings upon him) saw Jibril (upon him be peace), "upon the horizon clearly,"³⁰³ loftier than the sun

300 Imam Ahmad 6/91: al-Bayhaqi 2/499; *Qur'anic quote*: Surah al-Muminin 231
301 *Qur'an*, al-Takwir 81:9-22
302 *Ibid.*, 23.
303 *Ibid.*

risen. "He is not,"³⁰⁴ Muhammad (may Allah bestow peace and blessings upon him) is not, "about the unseen,"³⁰⁵ about what he was informed of revelation and other (things) of the unseen, "avid,"³⁰⁶ [to seek it which was] their accusation. From the time he knew that the *Qur'an* was certainly the speech of Allah (the Exalted). He (may Allah bestow peace and blessings upon him) did not arrive to anything lesser to exchange it for perfection that is befitting of the angel sent and what is befitting to the Messenger (may Allah bestow peace and blessings upon him). This is indicated as the meaning to the Exalted's words

وَمَا هُوَ بِمَنْجُونٍ سِحْرَانٍ لِّجَمِيعِ قَاتِلِي كَذَّابُونَ

"It is not the speech of the cursed Satan,"³⁰⁷ He (the Exalted) negates their words that he (may Allah bestow peace and blessings upon him) is a soothsayer or magician. "Where are you going?"³⁰⁸ They seek misguidance from traversing the commands of the Messenger (may Allah bestow peace and blessings upon him) and the *Qur'an*.

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

"This is but remembrance for the universe,"³⁰⁹ So He (the Exalted) said, "It is not the speech of the cursed Satan,"³¹⁰ Emphasising the purpose of His (the Exalted) words "Your companion is not insane,"³¹¹ which refutes their speech.

304 *Ibid.*
305 *Ibid.*
306 *Ibid.*
307 *Ibid.*, 25.
308 *Ibid.*, 26.
309 *Ibid.*, 27.
310 *Ibid.*, 25.
311 *Ibid.*, 22.

سورة طه

"Is he not insane?"

The combiner of poverty [Shaykh] Yusuf al-Nabhani (may Allah pardon him) said, "The purpose of these passages [the last paragraph] is not to numerate the virtues of the Prophet (may Allah bestow peace and blessings upon him) and Jibril (upon him be peace). Then someone asked why did Allah (the Exalted) describe Jibril (upon him be peace) with many beautiful descriptions and limited the negation of insanity against the Prophet (may Allah bestow peace and blessings upon him)? Rather the purpose was verifying the Quran as the speech of Allah (the Exalted) Jibril (upon him be peace) was only described with many beautiful descriptions to prevent suspicions about the Quran and it was received by him (may Allah bestow peace and blessings upon him) from Allah (the Exalted). This was by means of an angel that was from Allah (the Exalted) and described as such. It is not the speech of Satan, the accursed, as they accuse. So the proof of this matter was to increase the beautiful description of Jibril (upon him be peace)."³¹⁵ Thus it is limited with regards to the Prophet (may Allah bestow peace and blessings upon him) about negating insanity which they accused him of [in this section]. Because that is sufficient affirmation: that he (may Allah bestow peace and blessings upon him) received the Quran, by the means of Jibril (upon him be peace), they knew that he (may Allah bestow peace and blessings upon him) has vast intellect, perfect acumen, graces and attribution of all the descriptions of perfection. It was only for those with a doubt that the Quran was from the accursed Satan, so Allah (the Exalted) negated all that. Then affirmed his (may Allah bestow peace and blessings upon him) intellect by negating insanity. So that their accusation lacked proof in the beautiful descriptions that Jibril (upon him be peace) was described with. They knew his (may Allah bestow peace and blessings upon him) beautiful description but not Jibril's (upon him be peace). They had no knowledge of this previously.

³¹² Quran: Saha' 348.

³¹³ This is an accusation that is refuted here. Satan would never praise angels because he is their enemy. This is a proof that the Quran is from Allah (the Exalted).

Know whoever follows the Quran finds many places where Allah (the Exalted) refutes the polytheists and what they accuse and attribute. The ignorant [say] it is from the tales of ancients or it was sent by satan, and so on, with their slander and pomposity. Allah (the Exalted) Himself has described the Quran as the perfect miracle that even if all of creation tried to gather a surah like it then they would be incapable [Jibril (upon him be peace) was described, as he was receiving it from the Exalted, with attributes of perfection that confirms what he received in Surah al-Takwir (Quran 81) and others. Like Surah al-Najm in the speech of the Exalted. "He was caught [by the] strong power."³¹⁴ It [insanity] was negated about the Prophet (may Allah bestow peace and blessings upon him) in descriptions that caused doubt to flee. It was the speech of the Exalted, received by [means of] Jibril (upon him be peace). Insanity was negated from him (may Allah bestow peace and blessings upon him) in Surah al-Takwir and others like Surah al-Qalam, "You are not insane by the blessing of your Lord,"³¹⁵ affirming that he has perfect attributes. Because of His speech, "You have the greatest character."³¹⁶ Negated from him (may Allah bestow peace and blessings upon him), in Surah al-Najm, is misguidance, rebellion, and speaking from whims, to His speech, "Your companion is not misguided and not deceived, and he does not speak of his whims."³¹⁷ All of this is the strong care of the Real (Mighty and Exalted), by affirmation in the Quran, in His pre-eternal speech.³¹⁸

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ

حَمِيدٌ

"No falsehood comes before you or behind you except We have sent it (the answer with it) from the Wise and

³¹⁴ Quran: al-Najm 53:5.

³¹⁵ Quran: al-Qalam 68:1.

³¹⁶ Ibid., 4.

³¹⁷ Ibid., 2-3.

³¹⁸ It is the belief of the Ash'aris and Maturidis that the Quran is the uncreated speech of Allah (the Exalted).

Praiseworthy.³¹⁹

From this we know many beautiful descriptions of our master Jibril (upon him be peace) in this opposition and the negation of insanity from the Prophet (may Allah bestow peace and blessings upon him). This does not negate that his (may Allah bestow peace and blessings upon him) being is better than our master Jibril (upon him be peace) and the rest of creation. Like the consensus of this with the Muslim nation (scholars) which does not agree to misguidance [that the Prophet (may Allah bestow peace and blessings upon him) is the best creation]. Except some of the misguided of the Mutazilites³²⁰ who are not considered because they disagreed with a [majority] group of Quranic exegetes who all agreed. As described in *al-Kashaf*³²¹ that the meaning of the honourable Messenger is the description of Muhammad (may Allah bestow peace and blessings upon him). The evidences of the virtues of our master the Messenger of Allah (may Allah bestow peace and blessings upon him) over our master Jibril (upon him be peace) are many and beyond enumeration. The most authentic and clear of all was when our master Jibril (upon him be peace) stopped at the lote tree on the night of ascension. Then the Prophet (may Allah bestow peace and blessings upon him) proceeded alone to the highest rank where he heard the scratching of the pens [of decreed] to the rest of what is known about this event.³²²

From what appeared to me that I did not see in anyone of what indicates to the superiority of our Prophet (may Allah bestow peace and blessings upon him) over Jibril (upon him be peace) was when he (may Allah bestow peace and blessings upon him) would often know to address him (Jibril (upon him be peace)) by saying,

يا أخي يا جبريل

³¹⁹ Quran, Fussilat 41:42.

³²⁰ A philosophical group who opposed the Asharis and Maturidis. The Mutazilites were widely refuted in all the books of Sunni Islamic belief.

³²¹ A commentary by al-Thalabi.

³²² Please see books about the night journey/Isra' and heavenly ascents/Mi'raj

"O brother, O Jibril!"

This was our courtousness from him (may Allah bestow peace and blessings upon him), as would be his habit in addressing someone [of the Arabs]. As for addressing those lesser than it would be with courtousness, compassion, piety and humbleness. If he (may Allah bestow peace and blessings upon him) was lesser then he would address him by the words "My master, O Jibril", as etiquette would necessitate in the younger addressing the elder from customs that are known with the people when addressing each other. If they [claim] say he (may Allah bestow peace and blessings upon him) is lesser to him (upon him be peace) and he is of a greater rank (if he said), "O brother! O so-and-so," it would be bad manners. I have only extended this speech about this rank to raise the doubt and delusion of the Mutazilites and the writer of *al-Kashaf*. We seek refuge with Allah (the Exalted) from slips of the pen. Allah (the Exalted) said in Surah al-Duha,

وَالضُّحَىٰ
وَاللَّيْلِ إِذَا سَجَىٰ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
لَكَ مِنَ الْأَوْلَىٰ

"I swear! by the morning light and the stillness of the night: your Lord has not forsaken you."³²³ nor cut you off severely.

"He does not dislike,"³²⁴ dislike you. "The afterlife is better for you than the first."³²⁵ it is eternal and is free from defect and this life is ephemeral and is harmfully flawed.

وَأَسْأَلُكَ بِعُظْمَائِكَ رَبِّكَ فَتَرْفُقَ

"Your Lord will give you that which pleases you."³²⁶ from the perfect soul, a manifest matter, a lofty religion and what

³²³ Quran, al-Duha 93:1-3.

³²⁴ Ibid., 3.

³²⁵ Ibid., 4.

³²⁶ Ibid., 5.

was saved for you that cannot be fathomed by anyone except
Him.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ وَوَجَدَكَ ضَالًّا فَهَدَىٰ

"Did we not find you an orphan and give you shelter?"

Numcrating the blessings upon him (may Allah bestow peace and blessings upon him), to inform him (may Allah bestow peace and blessings upon him) about the goodness that he received previously and he will receive (more) goodness in the future. "We found you in love [with the divine or we found you in a misguided people - Imam Al-Maruridi],³²⁸ from the knowledge of wisdom and rulings [of the Quran]. "Guided you [gave you prophethood - Imam Al-Maruridi],³²⁹ so taught you with revelation, inspiration and success to scrutinise. It was claimed He said 'found you in love' when he (may Allah bestow peace and blessings upon him) left with Abu Talib to Syria or when Halimah had weaned him (may Allah bestow peace and blessings upon him) then came back to return him to his grandfather.

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

"We found you without wealth,³³⁰ without wealth. "We enriched you,³³¹ what arrived to you of the profits of trade for the wealth of Khadijah (may Allah be pleased with her) - Ibn 'Abbas].

327 Ibid., 6.
328 Ibid., 7. Others have translated the word 'dalan' as being lost in love using Surah Yusuf 12:95 as reference. Where Ibn 'Abbas said it means, "That you have not forgotten the love of Yusuf." [Al-Tabari] But it should not be translated in a negative manner. The Prophet (may Allah bestow peace and blessings upon him) was given great knowledge of the Quran, sacred law and so forth.
329 Ibid.
330 Ibid., 8.
331 Ibid.

فَأَنَّا الْيَتِيمَ فَلَا تَقْهَرُ وَأَنَّا السَّائِلَ فَلَا تَنْهَرُ وَأَنَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

"Do not repulse the poor,³³² do not turn away or frown in their faces. "Do not turn the beggar away,³³³ do not scold them. "Speak about the blessing of your Lord,³³⁴ because speaking about it is gratitude. It was claimed that it means prophethood and speaking means conveying [the message].

Allah (the Exalted) said in Surah al-Insahirah,

أَلَمْ تَفْرَحْ بِكَ صَدْرِكَ

"Have We not expanded your chest?³³⁵ Have We not expanded you (may Allah bestow peace and blessings upon him) until wide enough for the revelation of the truth and call of creation so the absent is now present. Or have We not expanded him (may Allah bestow peace and blessings upon him) by the placement of wisdom in him and removed the constriction of being unaware. Alternatively, how We have made easy for you to receive revelation when it was difficult previously. The hadith validates it: "Jibril (upon him be peace) opened the chest of the Messenger of Allah (may Allah bestow peace and blessings upon him), took out his heart, washed it, then placed in it faith and wisdom."³³⁶

وَوَضَعْنَا عَنكَ وِزْرَكَ وَأَنْقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ

"We have removed the weight,³³⁷ a heavy burden, that weighted

332 Ibid., 9.
333 Ibid., 10.
334 Ibid., 11.
335 Quran: al-Insahirah 94:1.
336 Al-Bukhari 4/3778.

your back ⁷⁰ the heaviness was seeing his people misguided with the inability to follow guidance them because they refused him! Or by their insistence to continually harm him (may Allah bestow peace and blessings upon him) when he called them to faith. ⁷¹ We have raised your remembrance, ⁷² by prophethood and other (things). Meaning We have done similar when adjoining his (may Allah bestow peace and blessings upon him) name to Our name in the testification of faith. Obeying him (may Allah bestow peace and blessings upon him) is obeying Him (the Exalted). The angels pray upon him (may Allah bestow peace and blessings upon him) and the believers are instructed to pray upon him. ⁷³ He (may Allah bestow peace and blessings upon him) is addressed by titles such as:

يَا أَيُّهَا النَّبِيُّ يَا أَيُّهَا الرَّسُولُ

⁷⁴ O respected Prophet, ⁷⁵ O respected Messenger. ⁷⁶ He did not address him by his name as he addressed other prophets and Messengers (upon them all be peace). The Exalted said:

يَا آدَمُ، يَا نُوحُ، يَا إِبْرَاهِيمَ، يَا مُوسَى، يَا عِيسَى، يَا دَاوُدَ

⁷⁷ O Adam, ⁷⁸ O Nuh, ⁷⁹ O Ibrahim, ⁸⁰ O Musa, ⁸¹ O 'Isa, ⁸² O Dawud ⁸³

- 337 Quran: al-Insahirah 94:1
338 Ibid.
339 Send benedictions/salamat.
340 Quran: al-Anfal 66:4.
341 Quran: al-Maidah 4:41.
342 Quran: Ta Ha 20:17.
343 Quran: al-Shu'ara 26:116.
344 Quran: Hud 117:6.
345 Quran: al-Baqarah 2:55.
346 Quran: Ad 'Imran 3:55.
347 Quran: Sad 38:26.

قَالَ مَعَ الْعُسْرِ يُسْرًا

⁸⁴ Indeed with difficulty, ⁸⁵ like restriction of the heart. ⁸⁶ It is ease, ⁸⁷ like expansion of the chest. ⁸⁸ Indeed with difficulty comes ease. ⁸⁹ emphasis with affirmation or reminding. He promised that difficulty is adjoined with another ease like reward in the afterlife.

وَلَمَّا أَسْرَفْتَ فَأَنْصَبْ وَإِلَّ رَبِّكَ فَارْتَفِعْ

⁹⁰ When you are free then try again, ⁹¹ your exhaustion in worship is gratitude for the many earlier blessings upon you and He has promised coming blessings. ⁹² Desire your Lord, ⁹³ by your request and do not ask another because He alone is able to do anything and give relief.

Allah (the Exalted) said in Surah al-Kawthar.

إِنَّا أَنْعَمْنَا عَلَى الْكَافِرِ

⁹⁴ We have given you al-Kawthar. ⁹⁵ excessive and great amount of goodness of knowledge, action, and nobility in two realms (the world and afterlife). It was authenticated in a hadith in al-Bukhari and Muslim.

إِنَّهُ نَهْرٌ فِي الْجَنَّةِ

⁹⁶ It is a river in paradise.

- 348 Quran: al-Insahirah 94:5.
349 Ibid.
350 Ibid., 6.
351 Ibid., 7. Or once you have completed one act of worship begin another.
352 Ibid., 8.
353 Quran: al-Kawthar 108:1.
354 Al-Nasafi 2/134.

قَالَ رَبِّيكَ وَأَنْتَ أَنْ شَأْنِكَ هُوَ الْإِيْتَرُ

"Pray to your Lord and sacrifice," praying the Eid prayer and making a sacrifice. "He who mocks you,"³⁵⁵ he who hates you (may Allah bestow peace and blessings upon him), "he is severed,"³⁵⁶ he who has no offspring when no lineage remains and no good reminder (of them). As for you, your offspring will remain, remembering you (may Allah bestow peace and blessings upon him) well and preferring your virtue until the Day of Judgement. For you (the Prophet (may Allah bestow peace and blessings upon him)) have in the afterlife that which cannot be described! And Allah knows best.

Chapter three

HEAVENLY BOOKS ON THE
VIRTUES OF THE PROPHET



Allah (the Exalted) said in the Torah, as reported by al-Bukhari, from Abdullah ibn 'Amr (may Allah be pleased with him), with addition by al-Qadi 'Iyad in *al-Shifa'* and Ibn Ishaq,

يا ايها النبي انا ارسلناك شاهدا ومبشرا ونذيرا للائمين،
انت عبدي ورسولي، سميتك المتوكل ليس بفظ ولا غليظ ولا
سحاب في الأسواق ولا متزين بالفحش ولا قوال للحنى ولا
يدفع بالسببة السيئة ولكن يعفو ويغفر ولن يقبضه الله حتى
يقم به الملة العوجاء بان يقولوا لا اله الا الله ويضع به اعينا

355 Quran al-Kawthar 106:3. This verse/ayah was about the pagans mocking the Prophet (may Allah bestow peace and blessings upon him) when one of his male offspring passed on. So this was refuting those who were harming him (may Allah bestow peace and blessings upon him). The mockers were cut off from their lineage while the Prophet's (may Allah bestow peace and blessings upon him) lineage continues to this day with the Ahl al-Bayt.

356 Ibid

عمياً، وأزانا صماً وقلوباً غافلاً أسدده لكل جميل وأهب له كل خلق كريم واجعل السكينة لباسه والبر شعاره والتقوى ضميره والحكمة مقوله والصدق والوفاء طبيعته والعفو والمعروف خلقه والعدل سيرته والحق شريعته والهدى إمامه والإسلام ملته وأحمد اسمه أهدي به بعد الصلاة وأعلم به بعد الجلالة وأرفع به بعد الضلالة وأسمي به النكرة وأكثر به بعد القلة وأغني به بعد العيلة وأجمع به بعد الفرقة وأؤلف به بين قلوب مختلفة وأهواء مشتتة وأمم متفرقة واجعل أمته خير أمة أخرجت للناس

"O respected Prophet, We have sent you as a witness, bringer of glad tidings, protection for the unlettered. You are My servant and My messenger. I have named you the one who relies (upon Allah) and you are not impolite, nor harsh, nor do you scream in the marketplace, nor beautify the obscene, and nor speak indelicately; who would not return an evil action for an evil action but he pardons and forgives; Allah will not take his soul until he has established the religion without crookedness of there is no deity except Allah! He has opened the eyes of the blind, the ears of the deaf, the hearts of those who were sealed, he was steadfast with all beauty, he was given all honourable characteristics, tranquillity is his clothes, piety is his sign, taqwa (fear and piety) is his conscience, wisdom is his speech, truthfulness and loyalty is his nature, pardoning and goodness is his nature, justice is his conduct, the truth is his law, guidance is before him, Islam is his religion, Ahmad is his name, he guides after misguidance, he will reach them after ignorance, he has raised the obscure, he is accepted after being denied, many will come after there were few; he will be enriched after need, come together after being separate, he will join those whose hearts disagree of

diverse passions, different nations; his nation is the best nation to come from the people."

"Protection for the unlettered" like a specific place (like a cave). Shouting is from screaming and it is like bellowing or screaming, indecency and obscenity in speech. "Sealed hearts" covered and veiled from hearing the truth. "Steadfast" is being established. "tranquillity" is respect and "safety" is movement in a journey. (clothes/al-hiar were originally the clothes that are next to the body and the "fabric" that is above it. "Wisdom" is an expression of knowing the best of things by the best knowledge. No villainess (in him) because there is no boast in being vile. Those who deny are against knowledge dependants are poverty."

Ibn 'Asakir reports from Abu Hurayrah (may Allah be pleased with him) who said, "The Messenger of Allah passed away on Monday, the twelfth day of the month of Rabi' al-Awwal." On the morning of Thursday an old man came and said, "I am one of the scholars from Jerusalem," then asked, "O 'Ali, describe to us the Messenger of Allah (may Allah bestow peace and blessings upon him) until it is as if we can see him." He said, "I swear by my father and mother, he (may Allah bestow peace and blessings upon him) was not extremely tall or extremely small, he had a medium stature amongst men, he was white mixed with red (between these colours), parted hair that reached the ears, smooth forehead, large thighs, curved eyebrows, dark eyes, large eyebrows, rounded nose, fine chest hair, spaces in between the teeth, thick beard, his neck was like a beaker of silver, it was as if gold moved in his saliva, his perspiration was like pearls on his face, he had large palms and feet, he had hair from his upper chest to belly butron that flowed like a cane, there was no other hair on his back and chest, the smell of musk would emanate from him,

¹ Imam Al-Suyhali said in *Rawa'id Al-Uyuf* (p.270), "Most of them have the opinion that it was the 12th Rabi' Al-Awwal, it is not authentic that he (upon him be peace and blessings) passed on Monday on the 13th, 14th, or 15th, the Muslims agree that the day of Arafat was Friday and it was the month of Dhul Al-Hijjah then this would be Wednesday of Dhul Al-Hijjah..." "If it was Saturday then it would be the first or second of Rabi' Al-Awwal..." "It cannot be the 12th Rabi' Al-Awwal, Tuesday or Thursday." Al-Khawarizmi said it was the first of Rabi' Al-Awwal (*Al-Istisbar ala Sualh Sa'yiduna Muhammad* by Alla Al-Din Al-Bakjari p.524)

when he stood he was with people, when he walked it was as if he was coming down from a boulder, when he turned he turned totally, when walking he was quick, he had the purest of the people in character, he had the most courageous heart of people, he had the most generous hand of people, there was no one like him before him, and there is no one like him after him (may Allah bestow peace and blessings upon him).² The rabbi said, "O Ali, I found this description in the Torah. I (recite with) certainly there is no deity except Allah and Muhammad is the Messenger of Allah."³

Ibn Sa'd and Ibn 'Asakir report that 'Ali (may Allah ennoble his face) said, "The Messenger of Allah (may Allah bestow peace and blessings upon him) sent me to Yemen and I addressed the people one day and one of the rabbis of the Jews came to me with scrolls in his hand, he looked in them then called me and said, "Describe the father of al-Qasim to us." 'Ali said, "The Messenger of Allah (may Allah bestow peace and blessings upon him) is not short or extremely tall, his hair is not curly or straight, he is a man of black hair, large head, his colour pale mixed with redness, prominent limbs, large hands and feet, thin line of chest hair, long eyelashes, curved eyebrows, wide forehead, broad shoulders, if he walked it was like he was leaning forward from high, I have not seen anyone before or after him, like him." Then 'Ali was silent and the rabbi said, "And what else?" 'Ali said, "This is what came to me." The rabbi said, "He has redness in his eyes, excellent beard, beautiful mouth, full ears, he would turn to you totally or turn away totally." 'Ali said, "This, I swear by Allah, is his description." The rabbi said, "Anything else?" 'Ali said, "What else?" The rabbi said, "He is shy." 'Ali said, "He is as you say." The rabbi said, "I have found this description in the scrolls of our fathers. We find him sent to those whom Allah has honoured (the Quraysh). We find his helpers emigrate to a people of the offspring of 'Ammar ibn 'Amir, the people of the palm tree, the people of that land were Jewish." 'Ali said, "That is correct." The rabbi said, "I testify that he is a Prophet and he is the Messenger of Allah sent to all people. So upon this do I live, die

² Al-Tirmidhi 3637; al-Shama'il al-Tirmidhi 6. The section explaining the words in this passage has been added to this text instead of explained separately.

and upon this I will be resurrected, if Allah wills."

Al-Tabarani reports from Abu Ummah (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

لا يبلغ ولد معد بن عدنان أربعين رجلا وقعوا على عسكر موسى
فانتبهوه فدعا عليهم موسى قال يا رب هؤلاء ولد معد قد أغاروا
على عسكري فاحض الله إليه يا موسى لا تدع عليهم فإن منهم
النبي الذي البشير نذيتي ومنهم الأمة المرصومة أمة
محمد الذين يرضون من الله باليسر من الرزق ويرضى الله
منهم بالقليل من العمل فيد طهم الجنة يقول لا إله إلا الله لأن
بيهم محمد بن عبد الله بن عبد المطلب المتواضع في هيئته
المتجمع له اللب في سكوته يطلق بالحكمة ويستعمل الحكم
أخرجته من خير جبل من أمة قريش أخرجته من هاشم صفوة
قريش فهو خير من خير آل خير بصير هو وأمنه آل خير بصيرون
"When the children of Murid Ibn 'Adnan reached forty
men they entered the army of Musa, so he was informed.
He called them and said, 'O Lord, these are the children of
Murid, they have forayed with my army.' Allah revealed
to him, 'O Musa, do not call them that because from them
is the unlettered prophet, the warner, the bringer of glad
tidings and my elite. From them is the unlettered sacred
nation of the unlettered Muhammad (may Allah bestow
peace and blessings upon him) who are pleased with Allah

³ Dalail 1/270; al-Tirmidhi in Shama'il 8. Again we have added the explanatory passage to the translation. It does not make a difference to the text.

by the facilitation of provision. Allah (the Exalted) makes them pleased with the least action, they will enter paradise with the speech "there is no deity except Allah" because their prophet is Muhammad ibn 'Abdullah ibn 'Abd al-Murtalib (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) is humble in his awe, his (may Allah bestow peace and blessings upon him) intellect is gathering (his thoughts) in silence, he converses (in) wisdom, he (may Allah bestow peace and blessings upon him) facilitates rulings, he (may Allah bestow peace and blessings upon him) is brought out to the best generation from the unlettered Quraysh, he (may Allah bestow peace and blessings upon him) is brought out from Hashim the elite of Quraysh, he (may Allah bestow peace and blessings upon him) is the best of the best sent to the best and he and his nation are the best.⁴ Intellect is intelligence; wisdom is beneficial speech and precedence. The ruling is action, jurisprudence, and decree with justice. Generation is the type of people and it was claimed (it means) nation. It was said every people have an elite generation and the elite are the best and unique (of him or her).

Abu Nu'aym in al-Hilyah reports from Anas (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

أوحى الله إل موسى نبي إسرائيل أنه من لقيني وهو جاحد
بأحمد أذخنته النار قال يا رب ومن أحمد قال ما خلقت خلقت
أكرم على منه كتبت اسمه مع اسمي في العرش قبل أن أخلق
السّموات والأرض وأن الجنة معرفة على جميع خلقي حتى

4 Al-Tabarani in Kabir 8/165; Kanz al-Ummal 3/2011.

يدخلها هو وأمه قال ومن أمته قال الصادون يصعدون الله
صعوداً وهبوطاً وعلى كل حال يشدون أوساطهم ويظهرون
أطرافهم صاغون بانهار رهبان بالليل أقبل منهم اليسير
وأنزلهم الجنة بشهادة أن لا إله إلا الله قال اجعلني نبي
تلك الأمة قال نبيها منها قال اجعلني من أمة ذلك النبي قال
استقدمت واستأخر ولكن سأجمع بينك وبينه في دار الخلد

"Allah revealed to Musa the prophet of the tribe of Israel that whoever meets then denies Ahmad (Muhammad) will enter the fire. He said, 'O Lord who is Ahmad?' He replied, 'I have not made a creation nobler than him, I have inscribed his name with My name on the throne before the heavens and earth were created; paradise is forbidden for everyone of my creation to enter until he and his nation enter it.' He said, 'Who are his nation?' He said, 'Those who praise and glory Allah when up high, down, low and in every state; they are strongly balanced, they purify themselves, they fast in the day and pray in the night, the least is accepted from them, they enter paradise with the certification 'there is no deity except Allah'.' He said, 'Make me a prophet of this nation.' He said, 'There is a prophet for them.' He said, 'Make me from the nation of the unlettered prophet.' He replied, 'He has preceded (first to be created) and comes later (last prophet to be sent) but We will join you and him in the eternal abode.'"

Al-Bayhaqi reports from Magaril ibn Hiyyan (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

قال الله لعيسى بن مريم يا عيسى جد في أمرك ولا تهزل واسمع

5 Abu 'Asim in al-Sunnah 1/306.

وأطع يا ابن الطاهرة البكر البتول إني خلقتك من خير فصل
فجعلتك آية للعالمين فإني فاعبد وعلي فتوكل فسر لأهل
سورة وأخبرهم أي أنا الله الحي القيوم الذي لا أزول صدقوا
النبى الأمى العربي صاحب الجمل والمدرعة والعمامة والنعلين
والهراوة الجعد الرأس الصلت الجبين المقرون الصاجين الأجل
العينين الأهدب الأظفار الأذع العينين الأقبى الأنف الواضح
الخدنين الكثر اللحية عرقه في وجهه كالؤلؤ وريح المسك ينفح
منه كان عنقه إبريق ففة وكان الذهب يجري في تراقيه له
شعرات من ابته إلى سرته تجري كالفضيب ليس على صدره ولا
على بطنه شعر غيرها شثن الكفين والقدمين إذا جاء مع الناس
فغروهم وإذا مشى كأنه يتقاع من صخر وينصدر في صيب ذو
النسل القليل

'Allah said to 'Isa son of Maryam, 'O 'Isa exert yourself in your matter, do not weaken, hear, and obey. O son of the pure chaste heroine, I have created you without father and made you a sign for the universe, worship Me and rely on Me, go to the people of Syria and inform them that I am Allah, the Ever-living, the Self-sustaining who does not disappear, affirm the truth of the unlettered Arab Prophet, possessor of the camel, woollen garment, turban, sandals and staff, wavy hair, smooth forehead, curved eyebrows, dark eyes, long eyelashes, dark pupils, rounded nose, long eyelashes, large cheeks, thick beard, the swear on his face is like pearls, the smell of musk comes from him, his neck is like a beaker of silver, he walks as if coming downhill, he has thin hair on the chest to the navel like a staff, there is no hair on his chest

or stomach other than this: he has full hands and feet; if people come he is the most noticeable: when he walks it is as if coming down from a boulder and inclining forwards, and he has few offspring."⁶

Exertion is the opposite of laziness, exerting oneself in a matter is like trying hard in a matter; he who tries finds, as stated in *al-Muhzar*. A female heroine is distinguished from the men. One of them is Maryam mother of the Messiah (upon him be peace) and another is Fatimah daughter of the Prophet (may Allah bestow peace and blessings upon him). She is different from the women of time by virtue, religion and estimation. It was said that she (Fatimah) was severed from the world except to Allah (the Exalted). The woollen fabric is a garment made from wool and this is mentioned in the dictionary and the *Tongue of the Arabs* (*Lisan al-'Arab*; a famous dictionary). The sandal is a feminine (noun in Arabic) and is that which is used for walking and it is now called 'taswamar'; this is specific about the Arabs as mentioned by Mulla 'Al-Qari in the commentary of *al-Shama'il*. The staff is a stick and it was said to be straight. When the Prophet (may Allah bestow peace and blessings upon him) used the staff frequently, he would walk with it before him, moving it forward, and pray with it in front (as a barrier).

Al-Hakim reports in *al-Mustadrak* from Ibn 'Abbas (may Allah be pleased with them) that he said, "Allah (the Exalted) revealed to 'Isa son of Maryam (upon him be peace), 'Believe in Muhammad: command your entire nation to believe in him if they reach him (reach his time). If it was not for Muhammad then Adam would not have been created. If it was not for Muhammad We would not have created heaven and hell."⁷

Abu Nu'aym and Ibn Abu Hatim report from Wahb ibn Munabbih (may Allah show them mercy) that he said, "Allah (the Exalted) said to a group, 'I am sending an unlettered prophet; he (may Allah bestow peace and blessings upon him) will open the ears of the dumb, the hearts

⁶ Al-Hakim in *Mustadrak* 1/438.

⁷ *Al-Muhzar al-Shah* - Famous Arabic dictionary

⁸ Al-Hakim 2/65; *al-Kharib al-Baghlah* 3/32.

of the sealed, the eyes of the blind, be horn in Makkah, emigrating to purity (Medinah); his (may Allah bestow peace and blessings upon him) dominion is Syria; My servant relies upon Me, the raised, the chosen one, the elite of the Beloved, he (may Allah bestow peace and blessings upon him) does not repay evil with evil but he (may Allah bestow peace and blessings upon him) pardons, overlooks and forgives; he (may Allah bestow peace and blessings upon him) is a mercy to believers; he (may Allah bestow peace and blessings upon him) cries over the burdened animal; he (may Allah bestow peace and blessings upon him) cries for the orphans and the burdens of the widows; he (may Allah bestow peace and blessings upon him) is not harsh nor unkind and does not scream in the marketplaces; he (may Allah bestow peace and blessings upon him) is not known for obscenity; he (may Allah bestow peace and blessings upon him) would not speak indecently; if he (may Allah bestow peace and blessings upon him) was to pass by a lantern it would not extinguish because of his stillness; if he (may Allah bestow peace and blessings upon him) walked over young cane stalks you would not hear the sound of his feet; he (may Allah bestow peace and blessings upon him) was sent as bringer of glad tidings and a warner; sealed in him (may Allah bestow peace and blessings upon him) is all beauty; he (may Allah bestow peace and blessings upon him) was given all honourable character; he (may Allah bestow peace and blessings upon him) made tranquility his clothes, piety his hair, fear his intellect, wisdom his speech, truthfulness and loyalty his nature, pardoning, forgiveness and goodness his character, justice his life, the sacred law the truth, guidance the leader, Islam his creed; Ahmad is his name, giving guidance where there was misguidance, teaching when there was ignorance; he (may Allah bestow peace and blessings upon him) will raise the weak and My name when it is denied; there will be many after there were few; they were enriched after being poor; they will come together after being separate; their hearts were joined after being separated and their passions dispersed, different nations; I have made their nation the best nation for the people, they command goodness and forbid evil, they affirm Me, believe in Me, are sincere to Me; affirm that which came from My Messengers, they sheppard the sun; blessed are those hearts, faces and spirits which are sincere to Me; they make

praise, glorification, magnification, resuscitation of faith in their masjids sitting, on their sides, in movement and their homes, they make rows in their masjids like the rows of the angels around My throne; they are My awliyah and My helpers; I take revenge by them over My enemies from the idol worshippers; they pray to Me standing, sitting, bowing, prostrating, they leave their homes and wealth in desire of My pleasure and love; they fight for My path in rows and troops, I abrogate their books by the Book (the Quran), their law with the sacred law, their religion with the religion (Islam); whoever reaches his time and does not believe in their books (previously revealed texts), or enter his religion and sacred law, has nothing from Me and I am free from Him; I made them the best nation, I made them a balanced nation to be witnesses over people; when angry they say the resuscitation of faith, when they are seized they magnify Me and when their souls are pulled out they praise Me; they purify their faces and limbs, they are strong in the cloth of justice, they say the resuscitation of faith in calamity and honour; their sacrifices are their blood (animals); their Gospels are in their chests; they are like monks in the night and prosperous in the day; they are called by a proclaimer in the middle of the skies; their sound is like the sound of a bee; blessed are those who are with them upon their religion, method and sacred law; this is My virtue that I give to whomever I will. I have great bounty."⁹

"Sealed hearts" are covered thus prevented from hearing the truth, "shouting" is screaming in the markets, "obscenity and indecency" is in speech, "tranquility" is dignity, "young cane" is dry cane, "scaling beauty" is standing upon it, "piety" is excellence, "hair" is the source of clothes that is next to the skin, meaning that it encompasses like the encompassing of hair of the body. "Weak" meaning fallen and he who has no strength

Ibn Abi Hatim reports from al-Sadi about the words of the Exalted,

وَأَلْعَدُ اللَّهُ مِيقَاتَ الْبَيْتِ لَنَا أَنْتَبِعُكَ مِنْ كِتَابٍ وَجَعَلَهُ لِي

⁹ Abu Nu'aym and Ibn Abu Hatim.

جاءكم رسول مصدق لنا معكم لتؤمنن به ولتنصرنه قال القرآن
وأنظرنم على ذلكم إصري قالوا القرآن قال فالتهدوا وأنا معكم
من الشاهدين

قال لم يبعث نبي قط من لدن نوح إلا أخذ الله ميثاقه ليؤمنن
بمحمد ولنصرنه إن خرج وهو حي إن أخذ على قومه أن يؤمنوا
به وينصروه إن خرج وهم أحياء

"When Allah took oath from the Prophets when they were given from the book and wisdom. Then a Messenger will come to you affirming that was with you. Believe in him and support him. He said, 'Affirm over the agreement that which was taken by you,' they say, 'We affirm.' He said, 'Bear witness and I am those who witnessed.'"¹⁰ He (the Prophet (may Allah bestow peace and blessings upon him)) said, "Not a single prophet after Nuh was sent except Allah took an agreement from them to believe and support Muhammad, if he came forth (sent) and was alive and to take their nation to belief and support him." If he (may Allah bestow peace and blessings upon him) came and they were alive."

Ibn 'Asakir reports from Kur'aybah that Ibn 'Abbas (may Allah be pleased with him) said, "Allah (the Exalted) continued to present the Prophet (may Allah bestow peace and blessings upon him) to the Prophets, from Adam and afterwards; the nations continued to receive glad tidings about him and they sought opening by him, until Allah brought them out as the best of people, in the best generation, with the best companions, in the best city; Allah shall establish him there as He wills, which is the sacred (precinct, Makkah) of Ibrahim (upon him be peace); then he will leave to purify (Medinah), which is the

¹⁰ Quran: Aal 'Imran 3:81.

¹¹ Source not found.

sacred (precinct, Medinah) of Muhammad (may Allah bestow peace and blessings upon him); he was sent from the sacred then emigrated to the sacred."¹¹

Ibn Jarir (al-Tabari) reports in his commentary from Abu al-Isah when Ibrahim said,

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ

"Our Lord, sent to them a Messenger from them," it was said to him, "I have answered you and he will be in the last times."

Ibn Sa'd reports from Ibn 'Abbas (may Allah be pleased with him) who said, "When Ibrahim left Hajar, he was carried by Buraq (a special winged animal); they did not pass by any pleasant level land except that he said, 'Descend here O Jibril!' He would say, 'No, not until we arrive in Makkah.' Then Jibril said, 'Descend O Ibrahim.' He said, 'Where there is no plantation and no agriculture?' He replied, 'Yes, here the Prophet who will come from the offspring of your children will come and will complete the lofty word.'"

Ibn Sa'd reports from al-Shazabi that in the leaves of Ibrahim (upon him be peace) it said, "From him nation after nation appear until the unlettered Prophet, the seal of the Prophets, comes."

Muhammad ibn Ka'b al-Qurtubi said, "When Hajar left with her son Isma'il she received a report, 'O Hajar your son is a father of many nations and from a nation is the unlettered prophet who resides in the sacred (Makkah).'"¹²

Ibn Sa'id also reports from Muhammad ibn Ka'b al-Qurtubi who said,

¹² Al-Suyuti, *al-Durr al-Manthur* 3/294, 5/98; *al-Hizn al-Fataw* of al-Suyuti 2/368, with different words.

¹³ Quran: al-Baqarah 2:129.

¹⁴ Not found currently.

¹⁵ Not found currently.

"Allah has revealed to Ya'qub, 'I have sent from your offspring kings and prophets until I send the sacred Prophet who will build a nation upon the edifice of Jerusalem, namely the seal of the Prophets and his name is Ahmad."¹⁶

Al-Zubayr ibn Bakir and Abu Nu'aym report that Ibn Mas'ud (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

صفتي أصمد المتوكل مولد مكة ومهاجرة إلى طيبة ليس بفظ
ولا غليظ يعجزى بالصحة والصحة ولا يكافى بالسبئية أمته
الصنادون يأتزون على أنصافهم ويروضون الأطرافهم أناجيلهم
في صدورهم يصفون للصلاة كما يصفون للقتال قربانهم الذي
يتقربون به إلى دماؤهم رهان بالليل ليوث بالناهار

"I was described as Ahmad, the one who relies (on Allah), born in Makkah, emigrates to purify (Medinah), who is not impolite or harsh, who repays kindness with kindness, who does not return evil; his nation are praisers (of Allah), they call to justice, they make ablution on their limbs, their Gospels are in their hearts, they make lines for prayers like you line up in battle, their sacrifice is that which comes to me of their blood, they are like rabbis in the night and trade in the day."¹⁷

Ibn Ishaq and al-Bayhaqi report that Abu Hurayrah (may Allah be pleased with him) narrates that the Prophet (may Allah bestow peace and blessings upon him) said to the son of a picture maker who was a rabbi of the Jews, "I ask you by Allah, do you know that Allah (the

Exalted) ruled in the Torah that whoever fornicates after being pure is stoned!" He said, "O Allah yes. I swear by Allah, O Abu al-Qasim, they know you are the Prophet sent but they envy you."¹⁸

Al-Darami and Ibn 'Asakir report from Kab (al-Ahbar) that in the first book of the Torah is, "Muhammad the Messenger of Allah is My chosen servant, he is not impolite and not harsh, he does not shout in the markets, he does not return evil with evil rather he forgives and pardons, born in Makkah, emigrates to purify (Medinah), and his dominion is Syria." In the second book is, "Muhammad the Messenger of Allah, his nation are praisers (of Allah), they praise Allah in ease and difficulty, they praise Allah in all places, they magnify Him for every honour, they observe time to pray the prayer when the time comes, even if there would be a date palm on their heads, they revisit moderation, they make ablution on their limbs, their voices in the night are the sound of bees in the middle of the sky."¹⁹

Al-Bayhaqi and Abu Nu'aym report from Umm al-Darda' (may Allah be pleased with him) who said, "I asked Kab (al-Ahbar) about the description of the Messenger of Allah (may Allah bestow peace and blessings upon him) in the Torah, 'We found him described as Muhammad the Messenger of Allah, his name is al-Murawakkil, he is not impolite and not harsh, he does not scream in markets, he is given the keys by Allah to open the eyes of the blind, the ears of the dumb, to straighten the crooked tongues, until they testify, 'there is no deity except Allah, the One, who has no partner'; he supports the oppressed and prevents them from arrogance."²⁰

Al-Bayhaqi reports from Ibn 'Abbas (may Allah be pleased with him) who said, "al-Jarwad ibn 'Abdullah came and became Muslim and said, 'By He who sent you with the truth we found your description in the Torah and we were given glad tidings of you by the son of the heroine (Mary the mother of Jesus (upon them be peace)).'"²¹

¹⁶ Al-Suyuti in *al-Durr al-Manthur* 2/153.

¹⁷ Ibid., 3/132, with a similar narration in *al-Hawi al-Farawi* 2/772 by the same author.

¹⁸ Al-Bayhaqi 8/247; *Tafsir al-Tabari* 6/150.

¹⁹ Al-Suyuti in *al-Durr al-Manthur* 2/185.

²⁰ Ibn Abi Hatim *al-Razi* 2/131.

Al-Bayhaqi reports from Waḥb ibn Munabbih (may Allah be pleased with him) who said, "Allah revealed in the Psalms, 'O Dawūd, after you shall come a Prophet called Ahmad and Muḥammad, a truthful Prophet, he is never angered, he does not ever disobey. We have overlooked any previous or forthcoming misgivings of his [meaning he had a sinless nature]; his nation is sacred! I give them extra like We gave to the Prophets, We have made obligatory what We made obligatory to the Prophets and Messengers, even when they come to Me on the Day of Judgement with their lights like the lights of the Prophets, that is because it is obligatory upon them to purify themselves for every prayer as it was obligatory upon the Prophets: We ordered them to wash after becoming impure like we commanded the Prophets; We ordered them to perform ḥajj and struggle as We have ordered the Messengers. O Dawūd, I have given superiority to Muḥammad and his nation over all the nations."²¹

Waḥb ibn Munabbih (may Allah be pleased with him) said, "It was written in one of the previous books, 'Allah (Almighty and Exalted) said, 'By My might and My majesty, I will reveal on a mountain of the Arabs, a light that fills the east and the west, he comes from the offspring of Ismail, an unlettered Arab prophet, those who believe in him are like the number of stars of the heavens and vegetation of the earth, all of them believe that I am the Lord and in My Messenger, expiated from the beliefs of their fathers and have fled from them.' Musa (upon him be peace) said, "You are glorified and Your names are sanctified! You have honoured and graced the Prophet." Allah (Almighty and Exalted) said, "I take revenge for My enemies in the world and afterlife, manifest his message over all messages, the sultans of those with him on the earth and ocean, the treasures of the earth will come to them, humiliated are those who oppose his sacred law. O Musa, by justice was he (may Allah bestow peace and blessings upon him) brought up and by justice he (may Allah bestow peace and blessings upon him) will come forth, by My might nations shall be saved from the fire by him, I opened the world by Ibrahim and sealed it by Muḥammad, like the book that comes to him, so understand, tribe of Israel, the water skin is full, pure milk comes

forth, by his book all books are abrogated, his sacred law abrogates all sacred law; whoever reaches his time and does not believe in him and does not enter his sacred law has no claim with Allah, his nation will build masjids in the west and the east, when they mention My name they mention the name of the Prophet alongside, they remain remembering him in the world until they die."²²

It was narrated in the previous books about his (may Allah bestow peace and blessings upon him) promise for his nations to inherit the earth. Allah (the Exalted) said,

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
الضَّالُّونَ

²¹It was recorded in the Psalms, some mention, that the earth will be inherited by My righteous servants."²¹

Ibn Abu Hatim reports in his commentary from Ibn 'Abbas (may Allah be pleased with him) about this (the above) Quranic passage: "Allah (may He be glorified) informed in the Torah, the Psalms and previously made aware, that before the heavens and the earth came to be that the nation of Muḥammad (may Allah bestow peace and blessings upon him) would inherit the earth."²⁴

Ibn Abi Hatim reports that Abu al-Darda' recited the speech of the Exalted,

أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الضَّالُّونَ

"The earth will be inherited by My righteous servants."²⁵ then

²² Al-Suyuti in *al-Durr al-Manthur* 1/296, 4/300. al-Bukhari in *al-Tarikh al-Kabir* 8/15. al-Zahabi *ihaf al-Saddh* 9/211.

²³ Quran: al-Anbiya' 21:105.

²⁴ Ibn Abi Hatim al-Razi 3/281.

²⁵ Quran: al-Anbiya' 21:105. The Bible in the Gospel of Matthew 5:5 says, "Blessed are the meek, for they shall inherit the earth." Or in the World English Bible it says,

said, "We are the righteous [servants]"²⁶

Al-Hafiz al-Suyuti said in *al-Khasa'is al-Kubra/The Specific Characteristics of the Prophet* (may Allah bestow peace and blessings upon him), "I paused at the copies of the Psalms at one hundred and fifty verses (mentioning the Prophet (may Allah bestow peace and blessings upon him) but this is mostly changed) and I saw in the fourth (book) the following text: 'O Dawud, hear what I say and command Sulayman to tell the people after you that the earth will be inherited by Muhammad (may Allah bestow peace and blessings upon him) and his nation.'"

Al-Tabarani, Ibn Hibban, al-Hakim, al-Bayhaqi and Abu Nu'aym report that 'Abdullah ibn Salam (may Allah be pleased with him) said, "When Allah decreed that Zayd ibn Sanah be guided, Zayd ibn Sanah said: 'No signs of prophethood remain at all except, what we (see) know, in the face of Muhammad when we saw him: that his forbearance overcomes his anger. So I sold him known dates for delayed payment and gave him the value. Before the time that the payment was due, by two or three days, I came to him and grabbed his shirt and looked at him with a harsh face then said, "Will you not fulfil my right, O Muhammad! I swear by Allah, do you the tribe of 'Abd al-Muttalib defer payment? I knew of your dealings!" Umar ibn al-Khattab (may Allah be pleased with him) said, "O enemy of Allah, did I hear that which you said to the Messenger of Allah? I swear by Allah, if I was not warned I would smite your head with my sword!" The Messenger of Allah (may Allah bestow peace and blessings upon him) looked at 'Umar to be silent and calm down. He (may Allah bestow peace and blessings upon him) smiled then said, "He and I were in need of something other than this. O 'Umar instruct me to make payment excellently and instruct me to excellence in fulfilling (rights). Go, O 'Umar, fulfil his right and increase it twenty portions in place of his respect." He did that. Then (Zayd) said, "O Umar, all the signs of prophethood I had seen, that we knew, in the face of the Messenger of Allah (may Allah bestow peace and blessings upon him) when we looked at him, except two that were not informed of, that his

²⁶ Blessed are the gentle, for they shall inherit the earth."

²⁶ Al-Suyuti in *al-Durr al-Manthur* 4/341.

forbearance would overcome his anger and that the ignorant will not increase him except in forbearance, I have found them now. I testify to you that I am pleased with Allah as the Lord, Islam as the religion and Muhammad the Prophet."²⁷

I have mentioned his (may Allah bestow peace and blessings upon him) virtues and glad tidings that are reported in the other heavenly Books in my book *Hujjat Allah 'ala al-'Alamin fi Mu'jizat Sayyid al-Mursalin/The Proof of Allah for the Universe in the Miracles of the Messengers*. There are many reports and I do not think they have ever been gathered before in a book. Whoever wants more than this should seek this book. What we have mentioned here is sufficient for those with intellect. All praise belongs to Allah, the sender of blessings and the bestower.

²⁷

Ibn Abu 'Asim 1/361; al-Tabarani *al-Mu'jam al-Kabir* 4/698.

Chapter four

HADITH ON THE VIRTUES
OF THE PROPHET ﷺ

انا محمد بن عبد الله بن عبد المطلب بن هاشم بن عبد مناف
بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر
بن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن إلياس بن
مضر بن نزار بن معد عدنان وما افترق الناس فرقين إلا جعلني
الله في خيرهما فأخرجت من بين أبي فلم يصنبي ثوباً من عهر
الجاهلية وخرجت من نكاح ولم أخرج من سفاح من لدن آدم
حتى انتهت إلى أبي وأمي فانا خيركم نسبا وخيركم أبا

¹ am Muhammad, ibn (son of) Abdullah ibn Abd al-
Murtalib ibn Hashim ibn Abd Muna'af ibn Qusay ibn

Kilab ibn Murrah ibn Kab ibn Lu'ay ibn Ghalib ibn Fihir
ibn Malik ibn al-Nadar ibn Kinanah ibn Khuzaymah ibn
Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'd ibn
'Adnan. People [lineages] were not separated except that
Allah placed me in the best of them. I came from [a legal
marriage] from forefathers and never was it outside wedlock
of the pre-Islamic times. I come from marriages and not
outside wedlock. From the children of Adam until I reached
my father and mother. I am the best of you in lineage and
the best of you in forefathers." Al-Bayhaqi in al-Dala'il al-
Nubuwah reports from Anas (may Allah be pleased with
him) that the Prophet (may Allah bestow peace and blessings
upon him) said,

العهر الزنا والسفاح الزنا أيضا

²Prostitution is fornication and [visiting] harlot is fornication
[unlawful/haram]."

أتى باب الجنة فاستفتح فيقول الخازن من أنت فأقول محمد

فيقول بك أمرت أن لا افتح لأحد قبلك

"I came to the door of paradise and sought its opening. The
guard asked, 'Who are you?' I said, 'Muhammad.' He replied,
'I was ordered not to open to anyone before you.'" It was
reported by Imam Ahmad and Muslim from Anas (may
Allah be pleased with him) from the Prophet (may Allah
bestow peace and blessings upon him).

إبراهيم خليل الله وموسى نجي الله وعيسى روحه وكلمته ألا
وأنا حبيب الله ولا فخر وأنا حامل لواء الحمد يوم القيامة ولا

¹ Al-Dala'il 3/385.

² Muslim 333; Ahmad ibn Hanbal 3/136; al-Zabidi (Sheikh al-Fawa'id) 10/494.

فخر وأنا أول شافع وأول مشفع يوم القيامة ولا فخر وأنا أول
من يبرك حلق الجنة فيفتح الله لي فيدخلنيها ومعني فخره
المؤمنين ولا فخر وأنا أكرم الأولين والأخريين ولا فخر

"Ibrahim is the bosom friend of Allah. Musa is the confidant of Allah. 'Isa is the spirit and speech, am I not the beloved of Allah and I do not boast: I bear the flag of praise on the Day of Judgement and I do not boast; I am the first to intercede and the first intercessor on the Day of Judgement and I do not boast: I am the first to move a group towards paradise so Allah opens it for me and we enter it, with the poor of the believers and I do not boast: I am the most honoured of the first and the last and I do not boast." It was reported by al-Tirmidhi from Ibn 'Abbas (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). Pride is call to greatness, pride and honour. Meaning I do not speak boastfully but give gratitude to Allah and speak about His blessings (upon you).

إتاني جبريل فقال إن ربي وورك يقول لك تدري كيف رفعت
ذكرك قلت الله أعلم قال لا أنكر إلا ذكرت معي

"Ibril came and said, 'Your Lord and my Lord asked you, "Do you know how I have raised your mention?"' I said, 'Allah knows better.' He said, 'I am not mentioned except you are mentioned with Me.'" Reported by Abu Dawud, al-Tirmidhi, al-Nisai, Ibn Majah, and al-Diyaa in al-Mukhtar from Abi Sa'ïd from the Prophet (may Allah bestow peace and blessings upon him).

إتاني جبريل فقال يا محمد لولاك ما خلقت الجنة ولولاك ما
خلقت النار

"Ibril came to me and said (reporting from Allah (the Exalted)), 'O Muhammad if it was not for you I would not have created paradise. If it was not for you I would not have created the fire.'"

Reported by al-Daylami from Ibn 'Abbas (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

إتاني ملك جرمة يسأولي الكعبة فقال اختر أن تكون نبيا ملكا
أو نبيا عبدا فأوما إلي جبريل أن توافق لله فقلت بل أصب أن
أكون عبدا نبيا فشكر ربي عزوجل ذلك فقال أنت أول من تشق
عنه الأرض وأول شافع

"A higher angel came to me going around the Ka'aba, and said, 'Choose between being a prophet king or a prophet servant.' Ibril indicated to be humble for the sake of Allah. I said, 'Rather I love to be a servant prophet that I am grateful to my Lord [Almighty and Exalted]!' He said, 'You are the first that the earth will open for and the first of those to intercede.'"

Reported by Ibn 'Askir from Aishah (may Allah be pleased with her). Ibn 'Abbas (may Allah be pleased with him) in Imam Ahmad, Abu Dawud, al-Tirmidhi and al-Nisai. Ibn Majah from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

3 Al-Tirmidhi.

4 Al-Haytami ibn Mawarid al-Zaman 177z; al-Zawaid 8/254; al-Tabari 30/151

5 Al-Hindi in Kanz al-'Ummal 32026.

اتخذ الله إبراهيم خليلاً وموسى نجياً واتخذني حبيبا ثم قال
وعزني وجلاي لاؤذن حبيبي على خيلي ونجبي

"Allah took Ibrahim as a bosom friend, Musa as confidant and took me as the beloved." Then He said, "By My Might and My Majesty, the beloved has a higher rank than the bosom friend and the confidant."⁶

أنت بمقائد الدنيا على فرس أبلق جاءني به جبريل عليه قطيفة

من سندس

"I was given the keys of the world on a multi-coloured horse, brought by Jibril, upon a fabric of brocade." Reported by Imam Ahmad, Ibn Hibban, and al-Diyā al-Maqadasi from Jabir (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

أدبني ربي فأحسن تأديبي

"My Lord gave me etiquette and excelled me in it." Reported by Ibn al-Samāni in Adab al-Imāla/The Manners of Writing from Ibn Mas'ud (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

إذا كان يوم القيامة كنت إمام النبيين وخطيبهم وصاحب
شفاعتهم غير فخر

"Without boast, on the Day of Judgement, I am the leader and speaker of the prophets and the grand intercessor."⁷

6 Al-Suyuti in al-Durr al-Manthur 2/231.

7 Imam Ahmad, Ibn Hibban.

8 Al-Ayitani in Kashaf al-Khifāh 1/72.

9 Al-Tirmidhi 3613; Ibn Majah 4314; Ahmad ibn Hanbal 5/177.

Reported by Imam Ahmad, al-Tirmidhi, Ibn Majah and al-Hakim from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

إذا كان يوم القيامة كنت أول من تنشق الأرض عني ولا فخر
ويتبعني بلال المؤذن ويتبعه سائر المؤذنين وهو واضح يده
على أذنه و ينادي أشهد أن لا إله إلا الله وأن محمدا رسول
الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره
المشركون وسائر المؤذنين يتنادون معه حتى تأتي أبواب الجنة

"On the Day of Judgement I am the first who the earth will open for and I do not boast, Bilal the caller to prayer follows me, following him are those who called to prayer, he will put his hands on his ears and proclaim, 'I testify there is no deity except Allah and Muhammad is the Messenger of Allah, he was sent with guidance and the religion of truth to manifest over all religions even though the disbelievers detest.' All of the callers of prayer proclaim with him (Bilal) until they reach the doors of paradise."¹⁰

اعطيت خمسا لم يعطن أحد قبلي فمرت بالربع مسيرة شهر
وجعلت لي الأرض مسجدا وطهورا فإني رجل من أممي أدركته
الصلاة فليصل وأصلت لي المغانم ولم تحل لأحد قبلي وأعطيت
الشفاعة وكان النبي يعث إلى قومه خاصة ويعث إلى الناس
عامة

10 Al-Suyuti in al-Laili al-Masnu'ah 2/237; Lisan al-Mizan 2/312.

"I was given five things that no Prophets were given before me: victory by fear at a month's journey, the earth was made a pure place for me, wherever the prayer time enters a man can pray, spoils are lawful for me and they were not lawful for any (prophet) before me, I was given intercession, the prophets were sent to their nations specifically and I am sent to all people generally."¹¹

Reported by the two scholars (Bukhari and Muslim) and al-Nisai from Jabir (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

أعطيت فرائح الكلم وجوامعه وخواهه

"I was given the opening of speech, its comprehensiveness and conciseness."¹² Reported by Ibn Abu Shaybah, Abu Dawud, al-Tirmidhi, al-Nisai, Ibn Majah and al-Tabarani from Abu Musa from the Prophet (may Allah bestow peace and blessings upon him). The opening of speech that he was given is in eloquence, expression and (excellent) concision. In some narrations,

أوتيت مفاتيح الكلم

"I was given the keys of speech." And in another narration,

مفاتيح الكلم

"Key of speech."

As he said in *al-Nihayah* [by Ibn Kathir], the keys are the means to arrive to the source of that which was locked away; that it was not

¹¹ Al-Bukhan 7/113; Ibn Hajar in *al-Fath* 1/533; Ibn Abulbarr in *al-Ma'ad* 5/211.

¹² Ibn Abu Shaybah 1/294; Ibn Hajar *al-Ma'ad* al-Nihayah 3824; al-Zahabi *Ithaf al-Sadah* 7/113.

able to arrive to and bring it out. So he (may Allah bestow peace and blessings upon him) was informed that he was given the keys to speech and this was what Allah (the Exalted) made easy for him to be eloquent and articulate. He (may Allah bestow peace and blessings upon him) gave meanings which were unknown, outstanding wisdom, excellent expressions and words were locked away to others but not him (may Allah bestow peace and blessings upon him) and they were unable to replicate his speech). Whoever has the keys in his hand for a treasure is able to arrive to it [easily]. He (may Allah bestow peace and blessings upon him) said he was given comprehensive speech and at the end [of the hadith] he said that he was given comprehensive speech, meaning the Quran in which Allah (the Exalted) has gathered words of ease and many meanings in one combination – meaning comprehensive speech. He (may Allah bestow peace and blessings upon him) described himself as being given 'comprehensive speech', meaning that it contains many meanings in only a few words. Conciseness is the manifest meaning of that which seals speech and that is why the scholars termed it innovative by the keeper of decisive words.

أعطيت ما لم يعط أحد من الأنبياء قبلي نصرته بالرعب وأعطيت

مفاتيح الأرض وسميت أحمد وجعل لي التراب طهورا وجعلت

أمتي خير الأمم

"I was given what none of the Prophets before me were given: victory by fear, I was given the keys of the earth, I was named Ahmad, the soil was made pure for me, and my nation was made into the best nation."¹³ Imam Ahmad reports from 'Ali (may Allah enable his face) from the Prophet (may Allah bestow peace and blessings upon him). It was said in *al-Nihayah*, "He was given the keys of the treasures of the earth, he wanted what Allah had made easy for him (may Allah bestow peace and blessings upon him), his nation from

¹³ Imam Ahmad 1/98; al-Bayhaqi 1/213; Ibn Abu Shaybah 1/414

the openings of impossible countries (to spread Islam) and to bring forward the (previously) prevented treasures.

إلا تؤمنوني وأنا أمين من في السماء يا نبي خير السماء صباحا

ومساء

"Do you not believe me yet I am the trustworthy in the heavens and news is given to me from the heavens in the morning and evening?"

Reported by Imam Ahmad, al-Bukhari and Muslim from Abu Saïd (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

إنا ابن العواتك من سليم

"I am son of the pure from Sulam."

Reported by Ibn Abu Mansur, al-Tabarani from Shaybah from Asim from the Prophet (may Allah bestow peace and blessings upon him). The source of the word *israkah* (pure/clear) is to be anointed with perfume. The pure were three women from the grandmothers of the Prophet (may Allah bestow peace and blessings upon him).

إنا أبو القاسم الله يعطي وأنا أقسم

"I am the father of al-Qasim, Allah gives and I apporion."

Reported by al-Hakim from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

¹⁴ Al-Bukhari 5/207; Muslim book of zakat 144; Imam Ahmad 3/4; Hishab of Abu al-Nu'aym 5/72.

¹⁵ Ibn 'Askir 1/289; al-Tabarani 7/201; Dalail 5/135.

¹⁶ Al-Hakim 2/602; al-Bukhari al-Tarikh 1/14; al-Suyuti al-Durr al-Mandhar 5/270.

إنا أفتاكم الله وأعلمكم بحدود الله

"I fear Allah more than you and I am more knowledgeable of the law of Allah."

Reported by Imam Ahmad from men of the helpers [al-Ansar] from the Prophet (may Allah bestow peace and blessings upon him). The laws of Allah (the Exalted) are the unlawful and punishments that are sins, the source of the word *hadd* is preventing or separating between two things. The limits of the sacred law are the differentiation of the lawful and unlawful.

إنا أصد وأنا محمد وأنا الطائر الذي يعشر الناس على قدمي
وأن الماحي الذي يحو الله في الكفر فإذا كان يوم القيامة كان

لواء الصد معي وكنت إمام المرسلين وصحاب شفاعتهم

"I am Ahmad, I am Muhammad, I am the gatherer who the people are gathered at his feet (on the Day of Judgement), I am the eraser who Allah erases disbelief by, on the Day of judgement I will have the standard of praise: I am the leader of the Messengers, and I will intercede for them."

Reported by al-Tabarani and Abu Mansur from Jabir (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). The gatherer is he who the people gather before of his creed and not the creed of others. The standard is a flag that is only held by one of the army, meaning him (may Allah bestow peace and blessings upon him). The master of creation on the Day of judgement and owner of the praised flag, from them all.

إنا أشرف الناس حسبا ولا فخر ولا فخر

¹⁷ Al-Hayrani in Majma' al-Zawa'id 3/166.

¹⁸ Imam Ahmad 4/84; Ibn 'Askir 1/275; al-Tabarani in al-Kabir 2/199.

"I am the most honourable of people in lineage and I do not boast. I am the most noble of people in evaluation and I do not boast."

Reported by al-Daylami from Jabir (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). Lineage in terms of honourable forefathers and all that which mankind considers being proud about.

أنا أعزكم لأني من قريش ولساني لسان نبي سعد بن بكر

"I am the most Arab of you because I am from Quraysh and my tongue is the tongue of the tribe of Sa'd ibn Bakr."

Reported by Ibn Sa'id from Yahya ibn Yazid al-Sa'di, rated *marfa'*, from the Prophet (may Allah bestow peace and blessings upon him). The Arabs are lucid and clarified from the meaning of eloquence in language).

إن أكر الأنبياء تبعاً يوم القيامة وأنا أول من يفرح باب الجنة

"I will have the most followers on the Day of Judgement and I am the first to knock on the door of paradise."

Reported by Muslim from Anas (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

أنا أول شفيع في الجنة لم يصدق نبي من الأنبياء ما صدقت

"I am the first intercessor for paradise. Not one of the Prophets was believed in like (in terms of numbers) as I am

19 Al-Daylami 2154.

20 Al-'Ajluni in *Kashaf al-Khafa* 1/323; al-Bidayah wa al-Nihayah of Ibn Kathir

21/27.

21 Muslim book of Faith 332; Ibn Abu Shaybah 11/436.

believed in."

Reported by Muslim from Anas (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

أنا أول من تتفق عنه الأرض ثم أبو بكر ثم عمر ثم أقي أهل

البيع فيحترقون معي ثم انتظر أهل مكة

"I am the first to whom the earth is split open, then Abu Bakr, then Umar, then the people of al-Baqi: they are gathered with me. Then we await the people of Makkah."

Reported by al-Tirmidhi, al-Hakim from Ibn Umar (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

أنا أول من تشق عنه الأرض فاكسى حلة من حلل الجنة ثم

أقوم عن بين العرش وليس أحد من الخلائق يقوم ذلك المقام

غيري

"I am the first to whom the earth is split open, then I am clothed with the ornamentation²² of paradise, then I stand on the right of the throne where no creation can stand other than me."

Reported by al-Tirmidhi from Abu Hurayrah (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him). The ornamentation is not called such except its two pieces of cloth.

22 Muslim 332; Imam Ahmad 3/140; Mishkat 5744

23 Dalail 1/13.

24 It could mean a crown as well.

25 Al-Tirmidhi 3148, 3692; Ibn Majah 4308; Imam Ahmad 1/401, 2/2, 3; al-Hakim 2/465.

إنا أول الناس خروجاً إذا بعثوا وأنا خطيبهم إذا وفدوا وأنا
مبشرهم إذا أيسوا لواء الصمد يومئذ بيدي وأكرم ولد آدم على

ربي ولا فخر

"I am the first person to come out when resurrected, I address a delegation, I give them glad tidings when they despaired, on that day the standard of praise is in my hand, I am the most honoured of the offspring of Adam with my Lord and I do not boast."

Reported by al-Tirmidhi from Anas (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him). The meaning of delegation is those who head to a leader to visit him seeking his support and to take refuge, and so forth. Here the delegation is those who have come after being resurrected by Allah (the Exalted).

إنا أول من يذوق باب الجنة فلم تسمع الأذان أحسن من طنين

العلق على تلك المصارع

"I am the first to knock on the door of paradise. There is no better sound better than it in creation than the knock on that [door] panel."

Reported by Ibn al-Najjar from Anas (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

إنا دار الحكمة وعلي بابها

"I am the residence of wisdom and Ali is the gate."

26 Dala'il 1/13.

27 Kanz al-Ummal 31886; Ihaf al-Saddh 10/497.

28 Al-Tirmidhi 3727; Mishkat 6078; al-Hilyah al-Awliya' 1/64. For commentary on this hadith, see my forty hadith collection on knowledge.

Reported by al-Tirmidhi from 'Ali (may Allah ennoble his face) from the Prophet (may Allah bestow peace and blessings upon him).

إنا دعوة إبراهيم وكان آخر من بشر بي عيسى بن مريم

"I am the supplication of Ibrahim and the last to give glad tidings of me was 'Isa son of Maryam."

It was reported by Ibn 'Asakir from Ibn Ubaydah ibn al-Samir (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). In al-Nihayah [his] hadith is taken.

سأخبركم بأول دعوة إبراهيم وبشارة عيسى

"I will inform you of my primary matter. It was the supplication of Ibrahim and the glad tidings of 'Isa." The supplication of Ibrahim (upon him be peace) is in the Quran.

وَأَنْبَأَ فِيهِمْ رَسُولًا مِنْهُمْ: إِنَّا أَنْبَأُكُمْ آيَاتِكُمْ

"Send to them a Messenger from them to recite Your passages." The glad tidings of 'Isa (upon him be peace) is also in the Quran.

وَنَبِّئْهُمْ بِرَسُولِي أَنِّي مِنْكُمْ وَأَنَا أَنبَأُكُمْ

"I give glad tidings of a Messenger who will come after me called Ahmad [Muhammad]."

إنا أولي بالمؤمنين من أنفسهم فمن توفي من المؤمنين فترك ديننا

29 Imam Ahmad 5/262.

30 Mishkat 5760.

31 Quran: al-Baqarah 2:129.

32 Quran: al-Saff 61:6.

فعلني قضاءه ومن ترك مالا فهو لورثته

"I have more priority over the believers than themselves. Whoever of the believers dies and leaves a debt then it is upon me to pay it back and whoever leaves wealth it is for those who inherit."

Reported by Imam Ahmad, al-Bukhari, Muslim, al-Nasafi, and Ibn Majah from Abu Hurayrah (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

أنا رسول من أدركت حيا ومن يولد بعدي

"I am the Messenger to whoever meets me alive and whoever is born after me."

Reported by Ibn Sa'd from al-Hasan al-Basri, mural, from the Prophet (may Allah bestow peace and blessings upon him).

أنا سيد النبيين ولا فخر

"I am the master of the Prophets and I do not boast."

Reported by Samawi and Ibn Abu Mansur from Jabir (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

أنا سيد المرسلين إذا بعثوا وسابقهم إذا وردوا ومشرهم إذا

أيسوا وإمامهم إذا سجدوا وأقربهم مجلسا إذا اجتمعوا إنكلم

فصدقتي وأشفع فيشفعني وأسال فيعطيني

"I am the master of the Messengers who were sent, preceded

33 Al-Bukhari 7/6731, 8/6745; al-Nasafi 4/66; Abu Dawud 2954; Ibn Majah 2415;

Imam Ahmad 2/290.

34 Ibn Sa'd al-Tabaqat al-Kubra 1/127; Kanz al-Ummal 3/885.

those who came, the bringer of glad tidings to the hopeless, their leader when prostrate, the closest to them sitting when gathered. I speak and they believe me, I intercede and my intercession is accepted, and I ask and I am given."

Reported by Ibn al-Najjar from Umm Kuruz from the Prophet (may Allah bestow peace and blessings upon him).

**أنا سيد الناس يوم القيامة يدعونني ربي فأقول لبيك وسعديك
والغير يبديك والشرك ليس إيلك واللهدي من هديت وعبدك بين
يديك ولا ملجأ ولا منجى منك إلا إيلك تباركت رب البيت**

"I am the master of the people on the Day of Judgement; my Lord will call me and I will say, 'O Your servitor and pleasure. You have goodness and evil does not return to you. You guide whomsoever You will of Your servants; there is no refuge or recourse except from You or to You, blessed is the owner of the house (Ka'bah).'"

Reported by al-Hakim, al-Khariti in Marakim al-Ahklaf/Honorable Characteristics, Ibn 'Asakir from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). Refuge is the place that a person relies upon and seeks assistance. Recourse is salvation.

**أنا سيد الناس يوم القيامة هل تدرون من ذاك يجمع الله الناس
الأولين والآخرين في صعيد واحد فيصبرهم الناظر وفيسمعهم
الداعي وتذنو الشمس من جماجم الناس فيبلغ الناس من النعم
والكرب ما لا يطيقون ولا يحتملون فيقول الناس بعضهم لبعض**

35 Al-Zabidi Ihaf al-Sadah 10/496; Kanz al-Ummal 3/2041

36 Al-Hakim, al-Mustadrak 3/183.

الا ترون إلى ما أنتم فيه الا ترون ما بلغكم الا تنظرون من يشفع لكم إلى ربكم فيقول الناس بعض الناس لبعض ابروكم آدم فيأتون فيقولون يا آدم أنت أبو البشر خلقك الله بيده ونفخ فيك من روحه وأمر الملائكة فسجدوا لك واسكنك الجنة الا تشفع لنا إلى ربك الا ترى ما نحن فيه وما بلغنا فقال ربني غضب اليوم غضبا لم يغضب قبله مثله ولا يغضب بعده مثله وانه قد نهاني عن الشجرة فعصيته نفسي نفسي نفسي اذهبوا اول الرسل بعث إلى اهل الأرض وقد سماك الله عبدا شكورا الا ترى الى ما نحن فيه الا ترى الى ما بلغنا الا تشفع لنا إلى ربك فيقول إن ربني قد غضب اليوم غضبا لم يغضب قبله مثله ولا يغضب بعده مثله وانه قد كانت لي دعوة دموت بها على قومي نفسي نفسي نفسي اذهبوا إلى غيري اذهبوا إلى ابراهيم فيأتون ابراهيم فيقولون انت نبي الله وخليته من اهل الأرض اشفع لنا إلى ربك الا ترى ما نحن فيه فيقول لهم إن ربني غضب اليوم غضبا لم يغضب قبله مثله ولا يغضب بعده مثله واني قد كنت كذبت ثلاث كذبات فزكرها نفسي نفسي نفسي اذهبوا إلى غيري اذهبوا إلى موسى فيأتون موسى فيقولون يا موسى أنت رسول الله فضلك الله برسائه وبكلامه على الناس الا ترى ما نحن فيه اشفع لنا إلى ربك فيقول إن ربني غضب اليوم غضبا لم

يغضب قبله مثله ولن يغضب بعده مثله واني قد قتلت نفسي لم أومر بقتلها نفسي نفسي نفسي اذهبوا إلى غيري اذهبوا إلى عيسى فيأتون عيسى فيقولون يا عيسى أنت رسول الله وكلمته أنزلنا إلى مريم وروح منه وكلمت الناس في المهد الا ترى إلى ما نحن فيه اشفع لنا إلى ربك فيقول عيسى إن ربني غضب اليوم غضبا لم يغضب قبله مثله ولن يغضب بعده مثله نفسي نفسي نفسي ولم يذكر ذنبا اذهبوا إلى غيري اذهبوا إلى محمد صلى الله عليه وسلم فيقولون يا محمد أنت رسول الله وجاتم الأنبياء وقد غفر لك ما تقدم من ذنبك وما تأخر الا ترى ما نحن فيه اشفع لنا إلى ربك فانطلق فاتى تحت العرش فاقع ساجدا لربي ثم يفتح الله علي من مصمده وحسن الثناء عليه شيئا لم يفتحه على أحد قبلي ثم يقال يا محمد ارفع رأسك سل تعطه واشفع تشفع فارفع رأسي فاقول أممي يا رب أممي يا ربني فيقول يا محمد أدخل من أمتك من لا حساب عليه من الباب الأيمن من أبواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب والذئ نفسي بيده ما بين المصراعين من مصاريع الجنة كما بين مكة وهجر وكما بين مكة وبصرى

"I am the master of the children of Adam (upon him be peace) on the Day of Judgment: do you know how this is? Allah will gather the first and the last of the people onto one plain, they shall look gazing, hear the proclaimer, and the sun will

be brought over the people. The people will be in [a total] catastrophe and grievance over what they have no ability over and are unable to bear. So the people say, 'Do you not see the situation we are in? Are you not informed that you see anyone who can intercede for us before our Lord?' Some of the people say to the others, 'Your forefather Adam.' So they go to him and say, 'O Adam, you are the father of mankind, Allah created you complete, placed a soul into you, ordered the angels to prostrate to you, gave you paradise as an abode: will you intercede to your Lord for us? Do you know what we are in and we face?' He will say, 'My Lord is angry today unlike any anger before or after. He warned me about the tree but I went there. My soul! My soul! My soul! Go to other than me. Go to Nuh.' So they go to Nuh and say, 'O Nuh, you were the first messenger that was sent to the people of the earth. Allah called you a grateful servant. Do you not know what we are in and what we face? Will you intercede to your Lord for us? He will reply, 'My Lord is angry today unlike any anger before or after. My call was to my people. My soul! My soul! My soul! Go to other than me. Go to Ibrahim.' So they go to Ibrahim and say, 'You are the Prophet of Allah and His bosom friend from the people of the world. Intercede for us with your Lord. Do you not see what we are in and what we face?' He will reply, 'My Lord is angry today unlike any anger before or after. I lied three times.' My soul! My soul! My soul! Go to other than me. Go to Musa.' So they go to Musa and say, 'O Musa, you are the messenger of Allah, Allah has given you superiority with His message and speech over people. Do you not see what we are in? Intercede for us with your Lord! He will reply, 'My Lord is angry today unlike any anger before or after. I killed a soul without being ordered to. My soul! My soul! My soul! Go to other than me,

37 It was not a lie but called *ma'wiyah*, which is permissible. In other circumstances it is permissible to lie. Lies are permissible in three circumstances: 1. To bring opposing parties together. 2. In war [for the greater good]. 3. Small lies to one's partner.

go to 'Isa.' So they go to 'Isa and say, 'O 'Isa, you are the messenger of Allah, your coming was known to Maryam, you are a soul sent by Him and you spoke in the cradle. Do you not see what we are in? Intercede with your Lord for us.' So 'Isa will say, 'My Lord is angry today unlike any anger before or after. My soul! My soul! My soul! He did not mention a sin, 'Go to other than me, go to Muhammad.' So they go to Muhammad (may Allah bestow peace and blessings upon him) and say, 'O Muhammad, you are the Messenger of Allah, the seal of the Prophets, Allah has pardoned any previous or forthcoming errors. Do you not see what we are in? Intercede for us with your Lord.' So he leaves and goes beneath the throne and prostrates to his Lord. Allah opens for him praises and beautiful magnifications that have never been previously opened to anyone before him. Then it is said, 'O Muhammad, raise your head and admit into paradise those who have no accounting upon them from the right gate of paradise. They were with people from other than that gate.' And by the Possessor of my soul, what is between one side of the door of paradise to another is the distance between Makkah and Hajira (or "Between Makkah and Busrāh")."

Reported by Imam Ahmad, al-Bukhari, Muslim, and al-Tirmidhi from Abu Hurayrah (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

انا سيد ولد آدم يوم القيامة ولا فخر ويدي لواء الحمد ولا فخر
وما من نبي يوفى آدم فمن سواه الا تحت لوائي وانا اول من
تشق عنه الارض ولا فخر فيخرج الناس ثلاث فزعات فياتون
آدم فيقولون انت ابونا آدم فاشفع لنا الى ربك فيقول اني اذنبت

ذبا أهيبت منه إلى الأرض ولكن اتوا نوحا فيأتون نوحا فيقول
إني دعوت على أهل الأرض دعوة فأملكوا ولكن أذهبوا إلى
إبراهيم فيأتون إبراهيم فيقول إني كذبت ثلاث كذبات ما منها
كذبة إلا ما حل بها عن دين الله ولكن اتوا موسى فيأتون موسى
فيقول إني قتلت نفسا ولكن اتوا عيسى فيأتون عيسى فيقول إني
عبدت من دون الله ولكن اتوا محمدا فيأتوني فانطلق معهم
فأخذ بحلقة باب الجنة فاقفصعها فيقال من هذا؟ فأقول محمد
فيفتحون لي ويرحبون فيقولون مرحبا فاجر ساجدا فيلهمني
الله من الثناء والحمد فيقال ارفع رأسك سل تعطه واشفع
تشفع وقال يسمع لفرোক وهو المقام المصمود الذي قال الله
عسى أن يعطيك مقاما محمودا

"Without boast, I am the master of the children of Adam on the Day of Judgement. In my hand is the standard of praise and there is no Prophet from the time of Adam except they are beneath my standard. I am the first that the earth will split for and I do not boast." He said, "The people have three errors, so they come to Adam and say, 'You are our father O Adam, so intercede for us with your Lord.' He says, 'I have done wrong. I was sent to the earth but go to Nuh.' They go to Nuh (upon him be peace) and he says, 'I called the people of the earth for a long time and they were ruined, but go to Ibrahim.' They go to Ibrahim and he says, 'I lied three times from which one was allowed by the religion of Allah, but go to Musa.' So they go to Musa and he says, 'I killed a soul, so go to 'Isa.' They go to 'Isa and he says, 'I was worshipped and not Allah, so go to Muhammad.' They come to me and I leave

with them. I take a group to the door of paradise and knock. It is said, 'Who is this?' It is replied, 'Muhammad.' So it is opened for me. I am welcomed and told, 'Welcome! I fall in prostration, then Allah inspires praise and laudation in me. Then it is said, 'Raise your head, ask and you will be given. Intercede and your intercession is accepted and speak and your voice is heard.'" This is the praised position which Allah (the Exalted) said, "Perhaps your Lord will raise you to the praised position."³⁹

Reported by al-Tirmidhi and Ibn Khuzaymah from Abu Sa'ïd al-Khudri, except the words "I take a group to the door of paradise", which is reported by Anas (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

انا سيد ولد آدم يوم القيامة واول من ينشق عنه القبر واول

شافع واول مشفع

"I am the master of the offspring of Adam on the Day of Judgement, the first whose grave is opened, the first intercessor, and the first in intercession."⁴⁰

Reported by Muslim and Abu Dawud from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

انا سيد ولد آدم يوم القيامة ولا فخر ويبيدي لواء الحمد ولا فخر
وما من نبي يوفى آدم فمن سواه إلا تحت لوائي وانا اول من
تنشق عنه الأرض ولا فخر وانا اول شافع واول مشفع ولا فخر
"I am the master of the children of Adam on the Day of

³⁹ Al-Tirmidhi: Quranic quote at the end from Isrâ' 17-79.

⁴⁰ Muslim 3; Ibn Abi Shaybah 11/44; Mishkat 5575.

*Judgment, without boast. In my hand is the standard of praise and I do not boast. There is no prophet on that dry from Adam onwards except that they are below my standard. I am the first whose earth (grave) is opened. I am the first intercessor and the first given intercession and I do not boast.**

Reported by Imam Ahmad, al-Tirmidhi, and Ibn Majah from Abu Saïd al-Khidri (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

أنا قائد المرسلين ولا فخر وأنا خاتم النبيين ولا فخر وأنا أول شافع ومشفع ولا فخر

"Without boast, I am the chief of the Messengers. Without boast, I am the seal of the Prophets. Without boast, I am the first intercessor and the first given intercession." Al-Darimi from Jabir (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

أنا محمد وأحمد والمقفي والحائر وبنو التوبة وبنو الرحمة
*"I am Muhammad, Ahmad, the last, the gatherer, the prophet of repentance, and the Prophet of mercy."**

Reported by Imam Ahmad and Muslim from Abu Dharr (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). The "last" meaning the last prophet who is followed.

أنا مدينة العلم وعلي بابها فمن أراد العلم فليأت الباب
"I am the city of knowledge and 'Ali is its gate. Whoever

41 Imam Ahmad, al-Tirmidhi, Ibn Majah.

42 Al-Darimi.

43 Al-Darimi 1/27; al-Bukhari al-Tarikh 4/286; Mishkat 5764.

wants knowledge should go to the gate."

Reported by al-Aqayli, Ibn 'Addi, al-Tabarani and al-Hakim from Ibn 'Abbas (may Allah be pleased with him), and Ibn 'Addi and al-Hakim report from Jabir (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

أنا النبي الصادق الذي الويل كل الويل لمن كذبي وتولى
عني وقتلني والخير لمن آواني ونصرني وآمن بي وصدق قولي
وجاهد معي

*"I am the unlettered pure truthful Prophet and all woe upon he who denies me, turns away from me, and fights me, and goodness is for he who helps me, supports me, believes in me, believes my words, and strives with me."**

Reported by Ibn Saïd from 'Umar ibn Hubban from the Prophet (may Allah bestow peace and blessings upon him). "Pure" meaning righteous, and "woe" is sadness, destruction and hardship.

أنا النبي لا كذب أنا ابن عبد المطلب أنا أعرب العرب ولدتني
قريش ونشأت في بني سعد بن بكر فأن ياأبي الحسن

*"I am the Prophet. I do not lie. I am the son of 'Abd al-Muttalib, I am the most Arab of the Arabs, the Quraysh gave birth to me, brought up in the tribe of Saïd ibn Bakr. [his is] how [he] refrain comes to me."**

Reported by al-Tabarani from Abu Saïd from the Prophet (may Allah bestow peace and blessings upon him). "Most Arab of the Arabs" meaning the most eloquent of them.

44 Al-Haytami, Majma' al-Zawa'id 1/169; Kunz al-Ummal 3/875.

45 Al-Bukhari 3/2930; Abu Dawud 487; al-Tirmidhi 6688.

أنا أنفلكم لله وأعلمكم بالله إن

¹ I am the more fearful of Allah than you and the most knowledgeable of Allah. ²⁶

Reported by al-Bukhari from Aishah (may Allah be pleased with her) from the Prophet (may Allah bestow peace and blessings upon him).

إن الجنة حرمت على الأنبياء كلهم حتى أدخلها وحرمت على

الأمم حتى تدخلها أمي

²⁷ Paradise is unlawful for all the prophets until I enter it and it is unlawful for all nations until my nation enters it. ²⁸

Reported by Ibn al-Najjar from 'Umar (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

إن ربي استشارني في أمي ماذا أفعل بهم فقلت ما شئت يا ربي هم خلقك وعبادك فاستشارني الثانية فقلت له كذلك فاستشارني الثالثة فقلت له كذلك فقال إني لن أخزيك في أمتك يا أحمد وبشرني أن أول من يدخل الجنة معي من أممي سبعون ألفا من كل الف سبعون ألفا ليس عليهم حساب ثم أرسل إلي أذع تجب وسل تعط فقلت لرسوله أو معطي ربي سؤلي قال وما أرسل إليك إلا يعطيك ولقد أعطاني من غير فخر عفر لي ما تقدم من ذنبي وما أخر وأنا أمشي حيا صحيحا وأعطاني أن

لا تغزي أمي ولا تغلب وأعطاني الكوثر نهرًا في الجنة يسيل في موضعي وأعطاني القوة والنصر والرعب يسعي بين يدي شهيرًا وأعطاني إني أول الأنبياء دخولا الجنة وطيب لي ولأممي العنيفة وأحل لنا كثير مما شدد على من كان قبلنا ولم يجعل علينا في

الدين من حرج

²⁹ My Lord asked about my nation, what do I do with them? I said, 'Whatever You will my Lord, they are Your creation and Your servants.' He asked a second time and I said similar. Then He asked a third time. Then He said, 'I will not dishonour you in your nation, O Ahmad.' He gave me glad tidings that the first to enter paradise are seventy thousand of my nation, and with each thousand, seventy thousand have no accounting. Then it was said to me, 'Supplicate, you are answered, ask, you are given.' - He said to His Messenger (addition by the narrator), 'Does the giver, my Lord ask me?' He said, 'I do not send that which I do not give to you.' - He (the Exalted) gave me without pride, forgive my errors that were and what will be, I walk alive and healthy. He has given to me that my nation will not be humiliated nor overcome. He has given me al-Kawthar, a river in paradise that flows into the pool (Hawd). He (the Exalted) has given me power, support, and fear that travels a month before me. He (the Exalted) has given me that I am the first prophet to enter paradise, goodness is mine and my nation has spoils, lawful for us is much which was difficult for those before us. He has not made difficulty in the religion. ³⁰

Reported by Imam Ahmad and Ibn 'Asakir from Hudhayfah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). "Dishonour" means humiliate and the meaning

of "overcome" is that they will not have hopes in the enemy.

إن لكل نبي منبرا من نور يوم القيامة وإن لعلى أطولها وأنورها

"Every Prophet has a pillar of light on the Day of Judgement and I will be on the tallest and brightest."⁴⁹

Reported by Ibn Abi Mansur from Anas (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

إن لي أسماء أنا محمد وأنا أحمد وأنا الطاهر الذي يحشر الناس على قدمي وأنا الماحي الذي يمحو الله بي الكفر وأنا العاقب

⁵⁰I have names: I am Muhammad, I am Ahmad, I am the gatherer who people are gathered at his feet, I am the eraser who Allah erases disbelief by, and I am the last."⁵⁰

Reported by Imam Malik, Ibn 'Addi, al-Tirmidhi, and al-Nasai from Jubayr ibn Mut'im from the Prophet (may Allah bestow peace and blessing upon him). Al-Nihayah states that he (may Allah bestow peace and blessings upon him) said, "I have many names and some are: the gatherer who people are gathered before him, upon his creed and not others." He said, "I have names that I want and these names are counted and mentioned in the book of Allah that was sent."⁵¹ The meaning of "last" is that he (may Allah bestow peace and blessings upon him) is the final prophet.

إن لي عند ربي عشرة أسماء محمد وأحمد وأبو القاسم والفتاح
والصائم والمأحى والعاقب والطاهر ويس وطفه

49 Kanz al-Ummal 3208.

50 Al-Bukhari 6/188; Imam Ahmad 4/84.

51 No source given for the last two statements other than it was from al-Nihayah.

⁵²"I have with my Lord ten names: Muhammad, Ahmad, Abu al-Qasim, the opener, the seal, the eraser, the last, the gatherer, Ya sin, Ta ha."⁵²

Reported by Ibn 'Addi and Ibn 'Asakir from al-Fudayl from the prophet (may Allah bestow peace and blessings upon him). The outward meaning of "opener" is his (may Allah bestow peace and blessings upon him) speech,

كنت نبيا وأدم بين الروح والجسد

⁵³"I was a prophet when Adam was between body and soul."⁵³

إن الله أني لي أتزوج وأزوج إلا أهل الجنة

⁵⁴"Allah has refused that I marry [two people] or get married except to the people of paradise."⁵⁴

Reported by Ibn 'Asakir from Hind ibn Abi Halah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

إن الله اتخذني خليلا كما اتخذ إبراهيم خليلا وإن خليلي أبو بكر

⁵⁵"Allah took me as a bosom friend as He took Ibrahim as a friend. My bosom friend is Abu Bakr."⁵⁵ Reported by al-Tabarani from Abu Ummal (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

52 Abu Nu'aym in Tarikh Ishbahan 1/104.

53 Al-Hakim al-Mustadrak 2/609; Ibn Abi Shaybah 14/292; al-Bukhari al-Tarikh al-Kabir 7/374.

54 Al-Suyuti in Jam' al-Jawami' 4614; Kanz al-Ummal 31939.

55 Ibn Majah 1141; al-Durr al-Manthur 2/270; Ibn 'Addi 1/177.

إن الله أدرك بي في الأجل المرجو واختارني فمن الأولون
ومن السابقون يوم القيامة وإنى قاتل قولا غير فضل إبراهيم
جليل الله وموسى صفي الله وأنا حبيب الله ومعنى لواء الحمد
يوم القيامة وإن الله وعدني في أمتي وأجراهم من ثلاث لا
يتفيهم بسنة ولا يسألهم عدو ولا يجمعهم على ضلالة

"Allah realised in me the hope for decree. He (the Exalted) chose for me what He chose, we are the first, we have preceded on the Day of Judgement. I speak words devoid of pride. Ibrahim is the bosom friend of Allah, Musa is the elite of Allah, I am the beloved of Allah, and I have the standard of praise with me on the Day of Judgement. Allah has promised me that my nations are saved from three things: they will not leave the Sunnah, they will not be overcome by the enemy, and they will not agree on a misguidance."⁵⁶

Reported by al-Darimi and Ibn 'Asakir from 'Umar ibn Qays (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). In *al-Nihayah* it states the following hadith, "I am free from every need for friendship."⁵⁷ "Friendship" meaning love and friendship which mingles in the heart so that it becomes sour internally; 'al-Khalif' means friend. He is only called this because when he (may Allah bestow peace and blessings upon him) had a need it would limit it because of the love of Allah (the Exalted). There is no space for anything else (other than Allah) and no partnership with those who love the world or afterlife. These are the honourable states that are not achieved by anyone without acquisition and exertion. This is a dominant trait that Allah (the Exalted) only specifies for whomever Allah (the Exalted) wills of His servants, like the master of Messengers (may Allah bestow peace and blessings upon him). By this it is known that the Prophet (may Allah

bestow peace and blessings upon him) is the bosom friend of Allah as well. Similarly, he (may Allah bestow peace and blessings upon him) is the beloved of the Exalted. The beloved is better than the friend. Al-Safa is chosen from the elite and it is him (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) was sincere for Allah as well as the chosen. The "Sunnah" literally means establish [a practice].

إن الله اصطفى كنانة من ولد إسماعيل واصطفى من كنانة
قريشا واصطفى من قريش بني هاشم واصطفاني من بني هاشم
"Allah chose Kinanah from the scion of Ismail. He chose Quraysh from Kinanah. He chose Hashim from Quraysh and chose me from Hashim."⁵⁸

Reported by al-Tirmidhi from Wathalah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). Chosen is the elite of something.

إن الله بعثني إلى كل أصر وأسود ونصرت بالرعب وأحل لي
الغنم وجعلت لي الأرض مسجدا وطهورا وأعطيت الشفاعة
للمذنبين من أمتي يوم القيامة
"Allah sent me to the black and red (meaning to all nations), victory by fear, spoils are lawful for me. He made the earth a pure masjid for me, and I was given intercession for the sinful of my nation on the Day of Judgement."⁵⁹

Reported by Ibn 'Asakir from 'Ali (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). In *al-Nihayah* it states the hadith, "I was sent to the black and red," because

⁵⁶ Al-Darimi 1/29; *Kanz al-Ummal* 3/808; al-Suyuti in *Jam' al-Jawami'* 464.

⁵⁷ Imam Ahmad 1/377; Ibn Abi Shaybah 4/107.

⁵⁸ Muslim 4/1782; al-Hakim and al-Tirmidhi 5/583.

⁵⁹ Ibn 'Asakir in *Tadhīb Tarih* Dimashq 4/356.

most of the colours of the non-Arabs are red and white and the colours of the Arabs are dark and brown.

إن الله بعثني بتمام مكارم الأخلاق وكمال محاسن الأعمال

"Allah sent me to complete noble character and perfect excellent actions."⁶⁰

Al-Tabarani reported in *al-Awsat* from Jabir (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) also said,

بعثت لأتمم مكارم الأخلاق

"I was sent to complete honourable characteristics."⁶¹

إن الله بعثني بالهدى ودين الحق ولم يجعلني زراعاً ولا تاجراً
ولا سحاباً بالسواق وجعل رزقي في رحمي

"Allah sent me with guidance and the true religion. He did not make me a farmer, or a trader, or someone who screams in the markets and made my provision in my spear."⁶²

Reported by al-Daylami from 'Abdurrahman ibn Uaybah from his father from his grandfather (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

إن الله بعثني رحمة مهداة وبعثت برفع قوم وخفض آخرين

⁶⁰ Al-Haytami in *Majma' al-Zawa'id* 8/186. *Ithaf al-Sadah* 6/171. Ibn 'Asakir 5/418
⁶¹ Imam Malik in *al-Muwatza* and Ibn al-Bazzar; declared authentic according to al-Albani.

⁶² Al-Tabarani in *al-Kabir* 12/373; *Kashaf al-Khafa* 1/245. There might be some weakness in this hadith because it is widely known that the Prophet (may Allah bestow peace and blessings upon him) was a trader.

"Allah sent me as a merciful gift and sent me to raise people and lower others."⁶³

Reported by Ibn 'Asakir from Ibn 'Umar (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

إن الله بعثني مريحة وملصمة ولم يعثني تاجراً ولا زراعاً

"Allah sent me as a mercy and to fight. He did not send me as a trader nor farmer."⁶⁴

Reported by Ibn Jarir (al-Tabari) from al-Dahak from the Prophet (may Allah bestow peace and blessings upon him). In *al-Vihay'ah* it states from the names of the Prophet (may Allah bestow peace and blessings upon him) that *figh/al-malahamah* means the prophet of battle [as he was fought in wars].⁶⁵

إن الله جعلني عبداً كريماً ولم يجعلني جباراً عبداً

"Allah sent me as a noble servant and did not make me an obstinate oppressor."⁶⁶

Reported by Abu Dawud and Ibn Majah from 'Ubaydullah ibn Busur (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

إن الله خلق الطلاق فجعلني في خير فرقتهم وخير الفرقين ثم

⁶³ Al-Suyuti in *Iani al-Jawami'* 4725. Karz *al-Tamul* 12091. Those who believe in the Prophet (may Allah bestow peace and blessings upon him) are raised because they go to paradise and those who deny him are debased because they go to hell.

⁶⁴ Ibn 'Addi 3/1158; Ibn 'Asakir 4/758.

⁶⁵ Do not take this literally, as Islam is not taken from one hadith rather it is taken as a whole. As a whole, mercy was the dominant characteristic of the Prophet (may Allah bestow peace and blessings upon him). Other Prophets also fought in battle. Musa, Yusuf and Sulayman (upon them all peace).

⁶⁶ Abu Dawud 3773; Ibn Majah 1263; *Mishkat* 4251; Ibn 'Asakir 1/89.

خير القبائل فضلني في خير القبيلة ثم خير البيوت فضلني في
خير بيوتهم فانا خيرهم نفسا وخيرهم نيبا

"Allah created creation and made me from the best group,
the best of the groups, then the best tribe and then the best
clan, then the best of house, then made me in the best house,
I am the best of them in being and best of them in lineage."

Reported by al-Tirmidhi from al-Abbas ibn Abd al-Murralib (may
Allah be pleased with him) from the Prophet (may Allah bestow peace
and blessings upon him).

إن الله قد رفع لي الدنيا فانا أنظر إليها وإن ما هو كائن فيها إلى
يوم القيامة كاني أنظر إلى كفي هذه

"Allah raised the world to me: it is as if I gazed upon it, to
what will be until the Day of Judgement, like I look to this
palm."

Reported by Muslim, al-Tabarani from Ibn Umar (may Allah be
pleased with him) from the Prophet (may Allah bestow peace and
blessings upon him).

إن الله لم يعطيني معنتا ولا متعنتا ولكن يعطيني معلما ميسرا
"Allah did not send me as to cause grief or be obstinate but
sent me as a teacher and to bring ease."

Reported by Muslim from Aishah (may Allah be pleased with her)
from the Prophet (may Allah bestow peace and blessings upon him). In
Mishtar al-Masabih it states that obstinate is he who brings harm and the
bringer of grief is he who brings hardship to another.

67 Al-Tirmidhi 3532, 3607; Imam Ahmad 1/201.

68 Al-Hayrani Majma' al-Zawa'id 8/287; al-Hilyah 6/101.

69 Muslim 29 book of divorce; al-Bayhaqi 7/38; al-Durr al-Manthur 5/194

إن الله لم يعطيني لسانا اختار لي خير الكلام كتابه القرآن
"Allah did not make me to be melodious rather He chose the
best speech for me in His book the Quran"

Reported by al-Shirazi in al-Aqbal from Abu Hurayrah (may Allah
be pleased with him) from the Prophet (may Allah bestow peace and
blessings upon him).

إنما بعثت فاتحا وجامعا وأعطيت جوامع الكلم وفوائده واخصر
لي الحديث اختصارا

"I was only sent as an opener and scaler. I was given
comprehensive (blessings or speech) and the keys to speech
and summarised my speech concisely."

Reported by Ibn Sa'd, al-Bukhari in al-Adab al-Mufrad, al-Hakim, al-
Bayhaqi from Abu Hurayrah (may Allah be pleased with him) from the
Prophet (may Allah bestow peace and blessings upon him).

إنما بعثت لأتم صالح الأخلاق
"I was only sent to perfect righteous character."

Reported by Ibn Sa'd, al-Bukhari in al-Adab al-Mufrad/Enquire of
the Individual, al-Hakim and al-Bayhaqi from Abu Hurayrah (may Allah
be pleased with him) from the Prophet (may Allah bestow peace and
blessings upon him).

إنما خرجت من نكاح ولم أخرج من سفاح من لدن آدم لم يعينني
من سفاح أهل الجاهلية شيء ولم أخرج إلا من طهره

70 Al-Suyuti Jani' al-fauqani' 4963; Kanz al-Ummal 3/990.

71 Abdurrazzaq in Musannaf 20062; al-Durr al-Manthur 5/148; Ithaf al-Salikh 7/113

72 Ahmad ibn Hanbal 2/371; al-Bukhari in al-Adab al-Mufrad 271

⁷¹ only came from (valid) marriage: I did not come from outside of marriage from (the time of) Adam. I did not come from the people of ignorance without marriage. I did not come except from a pure woman.⁷¹

Reported by Ibn Saïd from Muhammad ibn 'Ali ibn al-Husayn (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

إني عبد الله في أم الكتاب لعنتم النبيين وإن آدم لمجدل في
طينته وسأخبركم في تأويل ذلك أنا دعوة أبي إبراهيم وبشارة
عيسى بي ورويا أمي التي رأيت حين ولدتني أنه خرج منها نور
أضاءت له قصور الشام وكذلك أمهات النبيين برين

⁷¹ am the servant of Allah in the major book (the preserved tablet containing everything that will occur), the seal of the Prophets; about Adam being mixed in clay, I shall inform you of its interpretation, I am the prayer of Ibrahim, 'Isa gave glad tidings of me, my mother saw, when she gave birth to me, a light that came out that enlightened the palaces of the Levant (Jordan, Syria and Jerusalem), similarly the mothers of the Prophets were seen.⁷¹

Reported by Imam Ahmad, al-Tabarani, al-Hakim, Abu Nu'aym in al-Hilyah and al-Bayhaqi from al-'Arbad ibn Sariyah (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him). The major book/jumm al-kitab is the preserved tablet, as stated by the dictionary. Al-Nihayah states about the hadith "I am the seal of the Prophets" that it is in the major book. He is the supplication of Ibrahim when the latter said,

73 Ibn Abi Shaybah 1/432; al-Durr al-Manthur 3/294; Kanz al-'Ummal 2015
74 Al-Hakim.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ

⁷⁵ O Lord, cause a Messenger to come from them.⁷⁵ The glad tidings of 'Isa when the latter said,

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ إِسْمَاعِيلُ

⁷¹ give you glad tidings of a Messenger who will follow me called Ahmad.⁷⁶

إني لأعني في السماء أعين في الأرض

⁷¹ am trustworthy in the heavens and trustworthy on the earth.⁷⁷

Reported by al-Tabarani from Abu Raf'a (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

إني لسيد الناس يوم القيامة غير فخر ولا رياء وما من الناس من
أحد إلا وهو تحت لوائي يوم القيامة ينظر الفرج وإن بيدي للواء
الحمد فامني ويعني الناس معي حتى آتي باب الجنة فاستفتح
فيقال من هذا فأقول محمد فيقال مرحبا بمحمد فإذا رأيت
ربي عز وجل خرت له ساجدا شكرا له فيقال ارفع رأسك وقل
تطاع وانفتح تنفتح فيخرج من النار من قد احترق برحمة الله
وشفاعتي

⁷¹ am the master of the people on the Day of Judgment

75 Ibid., 128-9.
76 Quran: al-Saff 6:16.
77 Ibn Hajar al-Kaf al-Shaf 109.

without boast or ostentation. There will be no person except he is below my standard on the Day of Judgement awaiting relief. In my hand is the standard of praise. I walk and the people walk with me to the door of paradise. I ask for it to be opened, it will be asked. 'Who is this?' I say 'Muhammad', then it is said, 'Welcome to Muhammad.' When I see my Lord (Almighty and Exalted) I fall in prostration in gratitude to Him, and it will be said, 'Raise your head, speak and you are heard, intercede and you are given intercession; so our of the fire comes those who are consumed in the mercy and intercession of Allah.'⁷⁸ Reported by al-Hakim and Ibn 'Askir from 'Ubaydah ibn al-Samir (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

أول عين تنظر إلى الله عيني

"The first eye to look at Allah is mine."⁷⁹

Reported by al-Daylami from Anas (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

يعتق بجموع الكلم ونصرت بالرعب وبيننا أنا نائم آتيت بمفاتيح

خزائن الأرض فوضعت في يدي

"I was sent with comprehensive and concise speech, victory by fear, when I was asleep the keys to the treasures of the earth were brought and placed before me."⁸⁰ Reported by al-Tirmidhi and al-Nasai from Abu Hurayrah (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

⁷⁸ Al-Zabih *Ithaf al-Sadah*, 10/492; *Kanz al-Ummal* 32016.

⁷⁹ Al-Daylami, *Kanz al-Ummal* 32053.

⁸⁰ Al-Bukhari 8/704; Muslim 1/6; al-Nasai 3/6; Ahmad 2/264.

يعتق رحمة ولم أبعث عذابا

"I was sent as a mercy and not sent as punishment."⁸¹

Reported by al-Bukhari in *Tarikh* from Abu Hurayrah (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

يعتق في خير قرون بني آدم قرنا فقربنا حتى كنت من القرن
الذي كنت فيه

"I was sent to the best generation of the offspring of Adam, impoverished until I came to the generation that I am in."⁸²

Reported by al-Bukhari from Abu Hurayrah (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him). "Generation" is the people of that time; it was said forty years, eighty years or one hundred years.

بينما أنا في العظيم مضطجعا إذ أتاني آت فقد قال وسمعته
يقول فشق ما بين هذه إلى هذه (قال الراوي من ثغرة نحره إلى
شعرته) فاستخرج قلبي ثم أتيت ببطست من ذهب مملوءة إهانا
فغسل قلبي ثم حشي ثم أعيد ثم أتيت بداية دون البعل و فوق
الحصار أيضا (قال الراوي هو البراق) يضع خطوه عند أقصى
طرفه فصملت عليه فانطلق بي جبريل حتى أتى السماء الدنيا
فاستفتح فقبل من هذا قال جبريل قبل ومن معك قال محمد
قبل وقد أرسل إليه قال نعم قبل نعم ففتح المنجى جاء

⁸¹ Al-Daylami 2/173.

⁸² Al-Bukhari 4/3557; Imam Ahmad Ibn Hanbal 2/773; *Mishkat* 5599.

ففتح فلما خلصت فإذا فيها آدم فقال هذا ابوك آدم فسلم عليه فسلمت عليه فرد السلام ثم قال مرحبا بالان الصالح والنبى الصالح ثم صعد بي حتى أتى السماء الثانية فاستفتح قيل من هذا؟ قال جبريل قيل ومن معك قال محمد قيل وقد أرسل إليه قال نعم قيل مرحبا به فنعيم المبحى جاء ففتح فلما خلصت إذا يعنى ويعسى وهما ابنا الحاة قال هذا يعنى ويعسى فسلم عليهما فسلمت فرد ثم قال مرحبا بالأخ الصالح والنبى الصالح ثم صعد بي إلى السماء الثالثة فاستفتح قيل من هذا قال جبريل قيل ومن معك قال محمد قيل وقد أرسل إليه قال نعم قيل مرحبا به فنعيم المبحى جاء ففتح فلما خلصت إذا يوسف فسلم عليه فسلمت عليه فرد ثم قال مرحبا باطليح الصالح والنبى الصالح ثم صعد بي حتى أتى السماء الرابعة فاستفتح قيل من هذا قال جبريل قيل ومن معك قال محمد قال محمد قيل وقد أرسل إليه قال نعم قيل مرحبا به فنعيم المبحى جاء ففتح فلما خلصت إذا إدريس قال هذا إدريس فسلم عليه فسلمت عليه فرد ثم قال مرحبا بالأخ الصالح والنبى الصالح ثم صعد بي حتى أتى السماء الخامسة فاستفتح قيل من هذا قال جبريل قيل ومن معك قال محمد قيل وقد أرسل إليه قال نعم قيل مرحبا به فنعيم المبحى جاء ففتح فلما خلصت فإذا هارون قال هذا هارون فسلم عليه فسلمت عليه فرد ثم قال

مرحبا بالأخ الصالح والنبى الصالح ثم صعد بي حتى أتى السماء السادسة فاستفتح قيل من هذا قال جبريل قيل ومن معك قال محمد قيل أرسل إليه قال نعم قيل مرحبا به فنعيم المبحى جاء ففتح فلما خلصت فإذا موسى قال هذا موسى فسلم عليه فسلمت عليه فرد ثم قال مرحبا بالأخ الصالح والنبى الصالح فلما تجاوزته بكى قيل له يبيك قال أبى لأن علاما بعث بعدى يدخل الجنة من أمته أكثر مما يدخنها من أمتى ثم صعد بي إلى السماء السابعة فاستفتح جبريل قيل من هذا قال جبريل قيل ومن معك قال محمد قيل وقد بعث إليه قال نعم قيل مرحبا به فنعيم المبحى جاء ففتح فلما خلصت فإذا إبراهيم قال هذا أبوك إبراهيم فسلم عليه فسلمت عليه فرد السلام فقال مرحبا بالابن الصالح والنبى الصالح ثم رعت إلى سدرة المنتهى فإذا نبقها مثل قلال هجر وإذا ورقها مثل آذان الفيلة قال هذه سدرة المنتهى وإذا أربعة أنهار نهران ظاهران ونهران باطنان فقلت ما هذا يا جبريل قال أما الباطنان فنهيران في الجنة وأما الظاهران فالنيل والفرات ثم رفع لي البيت المعمور فإذا هو يدخله كل يوم سبعون ألف ملك ثم أتيت بإناء من خمر وإناء من لبن وإناء من عسل فأخذت اللبن فقال هي الفطر التى أنت عليها وأنتك ثم فرضت على الصلوات خمسين صلاة كل يوم فرجعت فمرت على موسى فقال بم أمرت قلت أمرت

بعضين صلاة كل يوم قال إن أمك لا استطع خصين صلاة كل يوم وإني والله قد جريت الناس قبك وعالميت بني إسرائيل أشد المعالجة فارجع إلى ربك فإسأله التخفيف لأمك فرجعت فوضع عني عشر فرجعت إلى موسى فقال مثله فرجعت فوضع عني عشر فرجعت إلى موسى فقال مثله فرجعت فوضع عني عشر فأمرت بعشر صلوات كل يوم فرجعت إلى موسى فقال بم أمرت قلت أمرت بضعس صلوات كل يوم قال إن أمك لا تستطيع فضعس صلوات كل يوم وإني قد جريت الناس قبك وعالميت بني إسرائيل أشد المعالجة فارفع إلى ربك فإسأله التخفيف لأمك قلت سألت ربي حتى استجيت ولكن أرضي وأسلم قال فلما جاوزت ناداني مناد أمضيت فريضتي وخفضت عن عبادي

"I was in the Harim (of Ismail in the Kababa) laid down, when a sign came to me and I heard him say, 'Open him from here to here' - the narrator said, 'From the throat to the belly button.' So the heart was taken out, they brought out a container of gold, full of faith, it was washed then filled and returned. Then a beast came, not a mule and larger than a donkey, coloured white - the narrator said it was Burag. He places his step as far as the eye can see. So I went upon it, accompanied by Jibril to the heavens of the world.

"It (the door of paradise) was knocked, it was asked (by the guard), 'Who is this?' He said, 'Jibril.' It was asked, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has he been sent for?' He said, 'Yes.' They said, 'Welcome to him and

blessed is his arrival.' Then it was opened for me specifically, in it was Adam; it was said to me, 'This is your father Adam, greet him.' I greeted him and he returned the greeting then said, 'Welcome to the son of the righteous, the righteous prophet.'

"Then we proceeded until we reached the second heaven and requested it to be opened. It was said, 'Who is it?' He said, 'Jibril.' It was asked, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He (Jibril) said, 'Yes.' They said, 'Welcome to him and blessed is his arrival.' Then it is opened for me specifically. There was Yahya and 'Isa (upon them be peace) and they are sons of aunts. It was said, 'This is Yahya and 'Isa, greet them.' So I greeted them and they returned the greeting. They said, 'Welcome to the son of the righteous, the righteous prophet.'

"Then we proceeded until we reached the third heaven and requested it to be opened. It was said, 'Who is it?' He said, 'Jibril.' It was asked, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'Yes.' They said, 'Welcome to him and blessed is his arrival.' Then it was opened for me alone. There was Yusuf and he (Jibril) said, 'This is Yusuf, so greet him.' We greeted each other, he said, 'Welcome to the son of the righteous, the righteous prophet.'

"Then we proceeded until we reached the fourth heaven and requested it to be opened. It was (the guard) asked, 'Who is it?' He said, 'Jibril.' It was asked, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'Yes.' They said, 'Welcome to him and blessed is his arrival.' Then it was opened for me specifically. Idris (upon him be peace) was present and it was said, 'This is Idris, so greet him.' We greeted each other and he said, 'Welcome to the son of the righteous, the righteous prophet.'

"Then we proceeded until we reached the fifth heaven

and requested it to be opened. It was asked, 'Who is it?' He said, 'Jibril.' It was asked, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'Yes.' They said, 'Welcome to him and blessed is his arrival.' Then it was opened for me specifically and there was Harun (upon him be peace). It was said, 'This is Harun, so greet him.' We greeted each other and he said, 'Welcome to the son of the righteous, the righteous prophet.'

"Then we proceeded until we reached the sixth heaven and requested it to be opened. It was said, 'Who is it?' He said, 'Jibril.' It was asked, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'Yes.' They said, 'Welcome to him and blessed is his arrival.' So it was opened for me specifically. Musa (upon him be peace) was there and it was said, 'This is Musa, so greet him.' So we greeted each other and he said, 'Welcome to the son of the righteous, the righteous prophet.' Then as they passed he wept; it was asked, 'Why do you cry?' He said, 'I cry because the youth sent after me will enter paradise with his nation in a greater number than those who enter from my nation.'

"Then we proceeded until we reached the seventh heaven and requested it to be opened. It was said, 'Who is it?' He said, 'Jibril.' It was asked, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'Yes.' They said, 'Welcome to him and blessed is his arrival.' When it was opened Ibrahim (upon him be peace) was visible. It was said, 'This is your father Ibrahim, so greet him.' So we exchanged greetings and he said, 'Welcome to the son of the righteous, the righteous prophet.'

"Then I was raised to the lore tree, its blossom is like Qillal Hajara (see end of hadith) and its leaves are like the sound of a young elephant; it was said, 'This is the lore tree. These are four rivers, two internal and two external.' I asked, 'What is this Jibril?' He said, 'The internal ones are

the rivers of paradise and the external ones are the Nile and Euphrates.' Then I was raised to the Bayr al-Maimur where seventy thousand angels a day enter. Then a container of wine, a container of milk and a container of honey were brought to me. So I took the milk. He said, 'This is the primordial state that you and your nation are upon.' Then fifty prayers were made incumbent for me (and my nation) every day. I returned and was made incumbent for me (and my nation) every day. I returned and passed by Musa (upon him be peace) and he asked, 'By what were you ordered?' He (the Prophet (upon him be peace and blessings)) said, 'I was ordered with fifty prayers daily.' He replied, 'Your nation will not be able to pray fifty times a day. I have, by Allah, rested the people before you and endeavoured the tribe of Israel very strongly. So return to your Lord and ask for a decrease for your nation.' He returned and they were reduced by ten then he returned to Musa (upon him be peace) and he repeated [what he had said previously]. Then he (upon him be peace) and he repeated [what he had said previously]. Then he (upon him be peace) and he repeated [what he had said previously] and they were reduced by ten. Then he returned to Musa (upon him be peace) and he repeated [what he had said previously]. Then he (upon him be peace and blessings) went back and they were reduced by ten. Then he (upon him be peace and blessings) returned to Musa (upon him be peace) and they were reduced to ten: 'I was ordered with ten prayers daily.' [He returned again and they were reduced to five]. Then he returned to Musa (upon him be peace) who asked, 'What have you been ordered by?' 'I have been ordered with five prayers daily.' He said, 'Your nation will be unable to pray five times a day. I have rested the people before you. I have endeavoured with the tribe of Israel very strongly. Go to your Lord and ask him to reduce it for your nation.' I said I was shy to return but I was pleased and submitted. He said, 'When I passed by, I heard a voice. 'I have declared My obligations and lessened the burden on My servants.'"⁸⁵ Reported by Imam Ahmad, al-Bukhari, and Muslim from Malik Ibn Sa'sah from the Prophet (may Allah bestow peace and blessings upon him). Al-Nihayah states about the lore tree that it is like a lotus tree whose fruits resemble grapes before becoming extremely red. It is said in another hadith that Qillal is a lotus and Hajara is a village near Madinah and not of Bahrain.

85

Al-Bukhari 4/9887.

I used to work with Qillal, taking one would cause water to flow from it. It was called Qillal because it was little, raised and packed.

It was reported by al-Nasai from Anas (may Allah be pleased with him) who narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

أبیت بداية فوق الصغار ودون البعل خطوها عند منتهى طرفها
فركبت ومعى جبريل عليه السلام فسرت فقال انزل فصل
ففعلت فقال أندري أين صليت صليت بطيبة واليا المهاجر
ثم قال انزل فصل فصليت فقال أندري أين صليت صليت بطور
سبناه حيث كلم الله موسى عليه السلام ثم قال انزل فصل
فصليت فقال أندري أين صليت صليت بيت لحم حيث
ولد عيسى عليه السلام ثم دخلت إلى بيت المقدس فجمع لي
الأنبياء عليهم السلام فقدمني جبريل حتى أمتهم

"A mount came to me that was larger than a donkey and smaller than a mule. Its stride reached the distance of the sight. I rode it with jibril (upon him be peace) with me, we travelled and then he said, 'Descend and pray.' So I did, then he said, 'Do you know where you prayed? You prayed in Taybah (Medinah) where you will migrate to.' Then (they travelled and) he said, 'Descend and pray.' So I did that and he said, 'Do you know where you prayed? It is Mount Sinai where Allah spoke to Musa (upon him be peace).' Then (they travelled and) he said, 'Descend and pray.' So I did that and he said, 'Do you know where you prayed?' This is Bethlehem where 'Isa (upon be him peace) was born.' Then we entered Bethlehem to Bayt al-Maqdis (Masjid al-Aqsa) where the Prophets were gathered. Jibril put me forward so I was the

Imam...⁸⁴ Then he (the Prophet (upon him be peace and blessings)) described how the ascent was with jibril (upon him be peace) from heaven to heaven and so forth. We have totally exhausted the hadiths on the Isra' and Miraj/The Night Journey and Heavenly Ascent in our book Hijjat Allah ala al-'Alamin fi Mu'jizat Sayyid al-Mursalin/The proof of Allah to the Universe about the Miracles of the Master of the Messengers (may Allah bestow peace and blessings upon him). This event has been told from an excellent standpoint and beautiful arrangement with all of the narrations in my book al-Anwar al-Muhammadiyah Mukhtasar al-Mata'ahib al-Laduniyyah/the Muhammadan Lights in Summary of the Gift Giver of Unseen Knowledge.

خيار ولد آدم خمسة نوح وإبراهيم وموسى وعيسى ومحمد
وخبرهم محمد

"The best of the offspring of Adam are five: Nuh, Ibrahim, Musa, 'Isa and Muhammad; the best of them is Muhammad."⁸⁵
Ibn 'Asakir from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

رأت أمي حين وضعتني نورا سطع منها أضواء له قصور بصرى
"When my mother gave birth to me a light came that
illuminated the palaces of Syria."⁸⁶

Reported by Ibn Sa'd from Abu al-'Alijanj from the Prophet (may Allah bestow peace and blessings upon him). Busrath is a city in Syria.

⁸⁴ Muslim 259; Imam Ahmad Ibn Hanbal 9/148; Mishkat 888; al-Hakim 4/606.

⁸⁵ Ibn Asakir 1/386; al-Durr al-Manthur 4/176

⁸⁶ Al-Haytami Majma' al-Zawa'id 8/255; Kanz al-'Ummal 3/905.

Ibn Sa'd 1/96; Mithal al-Safa 30

السباق أربعة أنا سابق العرب وصهيب سابق الروم وطلان

سابق الفرس وبلال سابق الحبش

"The precursors (those who came previously) are four: I am the precursor of the Arabs, Suhayb is the precursor of the Romans, Sulayman is the precursor of the Persians, and Bilal is the precursor of Africans."

Reported by al-Bazzar, al-Tabarani and al-Hakim from Anas (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

سلم علي ملك ثم قال لي لم ازل استأذن ربي عزوجل في لقاءك
حتى كان هذا وان اذن لي وانا ابشرك انه ليس احد اكرم علي

الله منك

"An angel greeted me and said, 'I continued to ask permission from my Lord to meet you until this occurred and permission was given to me. I give you glad tidings that there is no one more honoured by Allah than you.'"

Reported by Ibn 'Asakir from 'Abdurrahim ibn Gharam from the Prophet (may Allah bestow peace and blessings upon him).

سلا الله لي الوسيلة قالوا يا رسول الله وما الوسيلة قال اعل
درجة في الجنة لا ينالها الا رجل واحد وارجو ان اكون انا هو
"Beseech Allah for al-Wasila." They asked, "O Messenger of Allah, what is al-Wasila?" He said, "This is the highest level in paradise that is not given to anyone except one man: I

⁸⁷ Al-Hakim 3/284, 402; al-Tabarani in al-Kabir 8/34; Ibn 'Asakir 3/309, 318.
⁸⁸ Ibn 'Asakir 6/451.

hope that it be me."

Reported by Muslim and al-Tirmidhi from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

فلنت علي الانبياء ستة اعطيت جوامع الكلم ونصرت بالرعب
واحلت لي الغنائم وجعلت لي الارض طهورا ومسجدا وارسلت

إلى الخلق كافة وختم بي النبيون

"I was given virtues of the Prophets by six things: I was given concise and comprehensive speech, victory by fear, spoils are lawful for me, the earth was made a pure masjid for me, I was sent to all creation and I am the seal of prophets."

Reported by Muslim and al-Tirmidhi from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

قال لي جبريل قلبت مشارق الارض ومغاربها فلم اجد بني
افضل من محمد قلبت مشارق الارض ومغاربها فلم اجد بني
افضل من بني هاشم

"Jibril said to me, 'I have turned to the east and the west of the earth and not found a man better than Muhammad. I have turned to the east and west of the earth and not found a tribe better than the tribe of your father, the tribe of Hisham.'"

⁸⁹ Al-Tirmidhi 3612; al-Bayhaqi 1/407; Mishkat 5766.
⁹⁰ Muslim 5; al-Tirmidhi 1553; Imam Ahmad 2/412; al-Bayhaqi 2/412, 5/9; Mishkat 5748.
⁹¹ Ibn Abi 'Asim in al-Sunnah 2/63; al-Daylami in al-Firdaus 3/187.

Reported by al-Hakim in *al-Kunya* and Ibn 'Asakir from Aishah (may Allah be pleased with her) from the Prophet (may Allah bestow peace and blessings upon him).

قسم الله الأرض نصفين فجعلني في خيرهما ثم قسم النصف
على ثلاثة فكانت في خير ثلث ثم اختار العرب من الناس ثم
اختار قريشا من العرب ثم اختار بني هاشم من قريش ثم
اختار بني عبد المطلب من بني هاشم ثم اختارني من بني عبد
المطلب

*"Allah divided the earth into two, He made me in the best of them, then divided half into three, I am the best of the third, then chose the Arabs as the best, then chose Quraysh from the Arabs, then chose the tribe Hashim from Quraysh, then chose the tribe of 'Abd al-Murtalib from Hashim and choose me from the tribe of 'Abd al-Murtalib."*⁹²

Reported by Ibn Sa'd from Ja'far ibn Muhammad ibn 'Ali ibn Husayn from his father Muradala from the Prophet (may Allah bestow peace and blessings upon him).

كل سبب ونسب ينقطع يوم القيامة إلا سببي ونسبي
"Every ancestry and lineage is severed on the Day of
Judgement except my ancestry and my lineage."⁹³

Al-Tabarani, al-Hakim, al-Bayhaqi from 'Umar and al-Tabarani from Ibn 'Abbas and al-Mansur from Ibn 'Umar (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him). Ancestry is wives and lineage is children.

⁹² Ibn Sa'd 1/2: *al-Durr al-Mantbur* 3/95.

⁹³ Al-Tabarani in *al-Kabir* 3/45: *al-Daylami* in *al-Firdaus* 3/255.

كل سبب ونسب وصهر ينقطع يوم القيامة إلا سببي ونسبي
وصهري

*"All ancestry, lineage and in-laws are severed on the Day of Judgement except my ancestry, my lineage and my in-laws."*⁹⁴

Reported by Ibn 'Asakir from Ibn 'Umar (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon him).

كنت أول الناس في الخلق وآخرهم في البعث
"I was the first of the people [Prophets] to be created and the
last sent."⁹⁵

Reported by Ibn Sa'd from Qaradah rated *nursal* from the Prophet (may Allah bestow peace and blessings upon him).

كنت نبياً وآدم بين الروح والجسد
"I was the first prophet whilst Adam was between his soul
and body."⁹⁶

Reported by Ibn Sa'd and Abu Nu'aym in *al-Hilyah* from Maysir from the Prophet (may Allah bestow peace and blessings upon him). Meaning before the soul was blown into the body.

كنت نبياً وآدم في الجنة في صلبه وركبت في السفينة في صلب
أبي نوح وقنف في النار في صلب إبراهيم ولم يلق أبواي قط

⁹⁴ Al-Tabarani in *al-Kabir* 3/45: *al-Daylami* in *al-Firdaus* 3/255.

⁹⁵ Ibn Sa'd 1/96: *Ibn 'Addi* 3/919.

⁹⁶ Al-Hakim *al-Mustadrak* 2/609: Ibn Abi Shaybah 14/292: al-Bukhari in *Tarikh* 7/174.

على سفاح ولم يزل الله ينقلني من الأضلاب الصسنة إلى الأرام
الطاهرة مصفى مهذباً لا تشعب شعبان إلا كنت في خيرهما
قد أخذ الله بالنبوة ميثاقى وبالإسلام عهدي ونشر في التوراة
والإنجيل ذكرى وبين كل نبي صفتي تشرق الأرض بنورى والعمام
لوحهتي وعلمتي كتابي في سمائه وثبق لي أسماء من أسمائه فذو
العرش محمود وأنا محمد وعدني أن يميؤني بالموض والكوكب
وإن يعطيني أول شافع وأول مشفع ثم أخرجني من خير قرن
لاهتي وهم الصادون يأمرون بالمعروف وينهون عن المنكر

⁹⁷I was a Prophet and was the backbone of Adam. I boarded the ark in the backbone of Nuh. I was thrown in the fire in the backbone of Ibrahim. I did not encounter forefathers who came from illegal fornication. Allah continued to move me from the good. I come from pure lineage, chosen and refined. Nor did I come to two branches except I was placed in the best one. Allah took the agreement of prophethood as my covenant. Islam is the agreement and it was mentioned in the Torah and Gospels. My description was made clear to all Prophets. My light will illumine the world and my fact is concerned. He [Allah] taught me the book in heaven. He opened names for me in the heavens, the possessor of the praised throne and I am Muhammad. I was promised to be given the pool [Jannat] and Kawthar [river in paradise]. I was made the first intercessor and the first to intercede, then I was brought out in the best generation of my nation. They are the praisers, they command goodness and forbid evil.⁹⁸

Reported by Ibn 'Askir from Ibn 'Abbas (may Allah be pleased with them) from the Prophet (may Allah bestow peace and blessings upon

⁹⁷ Ibn 'Askir 4/278.

him). A generation of people is said to be eight years or sixty years. Al-Zaraj said: "In my opinion, and Allah knows best, the generation are the people of the period in which the Prophet (may Allah bestow peace and blessings upon him) was or the level of the people of knowledge, the same years or more." It was said that his (may Allah bestow peace and blessings upon him) words were a proof.

خير القرون قرني ثم الذين يلونهم ثم الذين يلونهم

"The best generation is my generation [the Companions], then those who come after them, then those who come after them."⁹⁹

اللهم إني أول من أخصا أمرك إذ أمانوه

"O Allah I am the first who brought your command to life when it had died."⁹⁸

Imam Ahmad, Muslim, Abu Dawud, al-Nasai, Ibn Majah from al-Bara (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

لا اقرف آدم الخطيئة قال يا رب أسالك بحق محمد إلا عفرت
لي فقال الله تعالى وكيف عرفت محمدا ولم أطلقه بعد قال يا
رب لأنك لا خلقتني بيدك ونفخت في من روحك رفعت رأسي
فأريت على قوائم العرش مكتوبا لا إله إلا الله محمد رسول
الله فعلمت أنك لم تنف إلى اسمك إلا أحب الخلق إليك فقال
الله صدقت يا آدم إنه أحب الخلق إلي وإذا سألتني بحقه فقد

⁹⁸ Al-Tirmidhi 2393; al-Kharib in Tarih 2/53.

⁹⁹ Muslim 1327; Abu Dawud 4446; Ibn Majah 2555; Imam Ahmad 4/286.

غفرت لك ولولا محمد ما خلقتك

"When Adam did a misstep [not sinful] he said, 'O Allah, I ask You by the truth of Muhammad that You forgive me.' Allah (the Exalted) said, 'How do you know Muhammad when I have not created him yet?' He said, 'O Lord when You created me, blew a spirit into me, I raised my head and saw written on the leg of the throne, "There is no deity except Allah and Muhammad is the Messenger of Allah." Then I knew that You would not add Your name except to Your most beloved creation to You.' Allah said, 'You are right that he is the most beloved creation to Me. You have asked Me by his truth so I have forgiven you. If it was not for Muhammad you would not have been created.'"¹⁰⁰

Reported by al-Tabarani in *al-Awsat*, Abu Nu'aym in *al-Hilyah*, al-Hakim, al-Bayhaqi in *al-Dala'il* and Ibn 'Asakir from 'Umar (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). The meaning of soul is that which affirms the body and its attribution is an honour from Allah (the Exalted).

لا خلق الله آدم خيره بينه فجعل يرى فضائل بعضهم على بعض فرآني نورا ساطعا في أسفلهم فقال يا رب من هذا؟ قال هذا ابنك محمد هو الأول وهو الآخر وهو أول شافع وأول

مشفع

"When Allah created Adam, he was informed of his offspring he was made to see the virtue of some of them, he saw me as a light dazzling in their backbones, and he asked, 'O Lord, who is this?' He said, 'This is your son Muhammad, he is the first and the last [prophet], and he is the first intercessor and

¹⁰⁰ Al-Hakim in *Mustadrak* 2/1615; Ibn 'Asakir 2/147; *Dala'il* 5/489.

the first to intercede."¹⁰¹

Reported by Ibn 'Asakir from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

ما احتلط حبي بقلب عبد إلا حرم الله جسده على النار

"There is no servant who mixes love of me in their heart except Allah forbids his body from the fire."¹⁰²

Reported by Abu Nu'aym in *al-Hilyah* from Ibn 'Umar (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

ما من أحد يسمع بي من هذه الأمة ولا يهودي ولا نصراني فلا

يؤمن بي إلا دخل النار

"There is no one who hears of me, from this nation, either Jew or Christian and does not believe in me, except that Allah will enter them into the fire."¹⁰³

Reported by al-Hakim from Ibn 'Abbas (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

ما من الأنبياء من نبي إلا وقد أعطي من الآيات ما مثله آمن عليه البشر وإنما كان الذي أوتيته وحيا أوحاه الله إلى فارحون أكون أكثرهم تابعا إلى يوم القيامة

¹⁰¹ *Kanz al-Ummal* 32056; *al-Ithfar al-Sadah* 255.

¹⁰² Abu Nu'aym in *al-Hilyah* 7/255; *Kanz al-Ummal* 939.

¹⁰³ Al-Hakim in *al-Mustadrak* 2/342; *al-Durr al-Munthur* 3/125.

"There is not a single prophet except he was given from the passages a similar amount of mankind who believed in them. Only those who were given revelation did Allah inform them of me. I hope that I be the one most followed on the Day of Judgement."¹⁰⁵

Reported by Imam Ahmad, al-Bukhari and Muslim from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

ما من شيء إلا يعلم أني رسول الله إلا كفرة الجن والإنس

"There is not a single thing except that it knows that I am the Messenger of Allah, except the disbelievers of the jinn and mankind."¹⁰⁶

Reported by al-Tabarani from Yalla ibn Murra (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

ما ولدتني بقى قط منذ خرجت من صلب آدم ولم تزل تنازعني
الأمم كبرا عن كابر حتى خرجت من صلب آدم ولم تزل تنازعني
الأمم كبرا عن كابر حتى خرجت من أفضل حين من العرب
هاشم وزهرة

"I was not born out of wedlock after coming from the backbone of Adam. I was not taken except from a great nation to greater. I was not taken out [except] from the best to the better, until I came out at the best time of the Arabs.

Reported by Ibn 'Asakir from Abu Hurayrah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

"Out of wedlock" meaning from illegal fornication. "Coming" meaning from father and mother, from nation to nation, until he arrived to his father and mother. In (may Allah bestow peace and blessings upon him) father and mother. In al-Nihayah it said, "He was bequeathed from a great (nation) to greater meaning from forefathers and grandfathers, elder from elder, and in honour and might."

مثلي في النبيين كمثل رجل بنى دارا فأحصنها وأكملها وأجملها
وزك فيها موضع لبنه لم يضعها فجعل الناس يطوفون باللبنان
ويعجبون منه ويقولون لو تم موضع هذه اللبنه فانا في النبيين
موضع تلك اللبنه

"My similitude in the prophets is like a man who builds a house; fortifies it, perfects it and beautifies it. He leaves one brick that he does not place. When people go around the building they are surprised at it (the hole). They say, 'If only the place of this brick was filled.' I am like the place of that brick with the Prophets."¹⁰⁷

Reported by Muslim and al-Tirmidhi from Ubayy (may Allah be pleased with him) and Imam Ahmad, al-Bukhari, Muslim, al-Tirmidhi from Jabir (may Allah be pleased with him), Imam Ahmad, al-Bukhari, Muslim from Abu Hurayrah (may Allah be pleased with him), Imam Ahmad and Muslim from Abu Sa'ïd (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him). A

¹⁰⁴ Al-Bukhari 5/498f; Muslim 1/239.

¹⁰⁵ Al-Hayrami Majma' al-Zawa'id 5/6; Ibn Kathir al-Bidayah wa al-Nihayah 6/160 with the words "he knows".

¹⁰⁶ Ibn 'Asakir 1/346; al-Durr al-Manthur 3/295; Kam: al-Tirmal 32019.

¹⁰⁷ Al-Tirmidhi 3613; Imam Ahmad 5/138; al-Bukhari 4/5514; Muslim 4/23 with different words.

brick is that which is placed in a wall.

من آذى شعرة من شعري فالجنة عليه حرام

-Whoever harms a single hair of mine makes paradise unlawful for themselves.¹⁰⁸

Reported by Abu al-Hasan ibn al-Mufaddal in al-Silsilah from the Prophet (may Allah bestow peace and blessings upon him).

من كرمني على ربي ابي ولدت مقتونا ولم ير احد سواني

-From the miracles that my Lord bestowed upon me was that I was born circumcised; this was not seen in anyone other than me.¹⁰⁹

Reported by al-Tabarani in al-Awsat from Anas (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

والله لا تجدون بعدي اعدل عليكم مني

-I take oath by Allah that you will not find anyone more just than me.¹¹⁰

Al-Tabarani and al-Hakim from Abu Burzah (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

ومالي لا اضعك وهذا جبريل يخبرني عن الله عز وجل ان الله

¹⁰⁸ Ibn al-Kathir in *al-Jami' al-Kabir* 2/197. This could also mean respecting his (may Allah bestow peace and blessings upon him) relics and his family, as they are part of him.

¹⁰⁹ *Da'ail* 1/114.

¹¹⁰ Imam Ahmad 3/66.

باهي بي ويعمي العباس وبأخي علي بن ابي طالب سكان الهواء
وحصاة العرش وأرواح النبيين وملائكة ست سموات

"I was not for me to smile until Jibril came and informed me that Allah (Almighty and Exalted) boasts of me, my uncle al-Abbas, my brother 'Ali ibn Abi Talib, the stillness of the wind, bearer of the throne, the spirits of the Prophets and the angels of the six heavens."¹¹¹

Reported by Ibn 'Asakir from 'Ali (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

يا ابا اتاني ملكان وانا ببعض بطحاء مكة فوقع احدهما الى الارض
وكان الاخر بين السماء والارض فقال احدهما لصاحبه امو هو

قال نعم فزنه برجل فوزنت به فوزنته ثم قال زنه بعشرة فوزنت
بهم فرجعتهم ثم قال زنه بمائة فوزنت بهم فرجعتهم ثم قال
زنه بالف فوزنت بهم فرجعتهم كاني انظر اليهم ينتثرون علي
من خفة الميزان فقال احدهما لصاحبه لو وزنته بامته لرجعها

"O Abu Dharr, two angels came to me when I was in a valley of Makkah. One of them came upon the earth and the other was between the heavens and the earth. One of them said to the other, 'Is that him?' He said, 'Yes.' They weighed me against a man. He said, 'Weigh him against ten (men).' They weighed me but I was greater. The other said, 'Weigh him against a hundred (men).' They weighed me and I was greater. Then he said, 'Weigh him against one thousand.' They weighed me and I outweighed them. It was as if I was looking at them being the least spread in the scale.

¹¹¹ *Kanz al-Ummal* 3213.

One of them said to his companion, 'if you were to weigh him against his nation, he would outweigh them.'¹¹²

Reported by al-Darimi from Abu Dharr al-Ghifari (may Allah be pleased with him) from the Prophet (may Allah bestow peace and blessings upon him).

يا جابر إن الله تعالى خلق قبل الألفياء نور نبيك من نوره فجعل ذلك النور يدور بالقدرة حيث شاء الله ولم يكن في ذلك الوقت لوح ولا قلم ولا جنة ولا نار ولا ملك ولا سماه ولا أرض ولا شمس ولا قمر ولا جن ولا إنس فلما أَراد الله تعالى أن يخلق الخلق قسم ذلك النور أربعة أجزاء فخلق من الجزء الأول القلم ومن الثاني اللوح ومن الثالث العرش ثم قسم الجزء الرابع أربعة أجزاء فخلق من الأول السموات ومن الثاني الأرضين ومن الثالث الجنة والنار ثم قسم الرابع أربعة أجزاء فخلق من الأول نور البصائر المؤمنين ومن الثاني نور قلوبهم وهو المعرفة بالله تعالى ومن الثالث نور أنسهم وهو التوحيد لا إله إلا الله محمد رسول الله

"O Jaber, before Allah (the Exalted) created existence He created the light of your Prophet; from one of His lights that He created." "From this light He brought decree how Allah willed, there was neither tablet nor pen in that time, no paradise and no fire, no angel, no sky, no earth, no sun, no

moon, no jinn, and no mankind. When Allah (the Exalted) decreed to create creation, He divided my light into four parts. He created from a part the first thing, the pen, the second, the tablet; the third, the throne; then divided the fourth part into four (further) parts. So He created from the first the heavens, the second the planets (earths), the third paradise and hell. Then from the fourth part He divided into four (further) parts. From the first He created the light of the sight of the believers, the second the light of their hearts, namely, the gnosis of Allah (the Exalted), from the third light their intimacy, namely, the oneness of there is no deity except Allah, Muhammad is the Messenger of Allah.¹¹⁴ The hadith was reported by 'Abdurrazzaq in al-Musnad from Jabir (may Allah be pleased with him) that he asked: "O Messenger of Allah, inform me of the first creation of Allah before everything." He (may Allah bestow peace and blessings upon him) said, "O Jaber..."

يا علي في العرش مكتوب أنا الله ومحمد رسولي

"O 'Ali, written on the throne is 'I am Allah and Muhammad is My messenger.'¹¹⁵

Reported by Abu Nu'aym from 'Ali (may Allah ennoble his face) from the Prophet (may Allah bestow peace and blessings upon him).

يعت الناس يوم القيامة فأكون أنا وأمتي على تل ويكسوني ربي حلة خضراء ثم يؤذن لي فأقول ما شاء الله أن أقول فذلك القلم المصمود

"I am sent to people on the Day of Judgment. My nation and

¹¹² Al-Bukhari in Tarikh 2/305.

¹¹³ This is from light that Allah (the Exalted) created and not light of His dhar/ essence.

¹¹⁴ Al-Tabarani 2/483.

¹¹⁵ Ibn 'Adi 5/1878.

*I are upon an elevation and we are dressed in green crowns.
Then I will be called to say whatever Allah wills I say; this is
the praiseworthy station.*¹¹⁶

Reported by Imam Ahmad, al-Ṭabarani, al-Ḥakim, and Ibn ʿAsakir from Kaḥ ibn Malik from the Prophet (may Allah bestow peace and blessings upon him).

Chapter five

THE DESCRIPTION OF THE PROPHET ﷺ

Reported by ʿAbdurrazzaq from Abu Bakr the Truthful (may Allah be pleased with him) that he described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying:

لَمْ يَكُنْ رَسُولَ اللَّهِ ﷺ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ رُبْعَةٌ أَيْضُ اللَّوْنِ
مُتْرَبٌ بَعْمَرَةٌ جَعْدٌ لَيْسَ بِاللَّطِطِ شَارِعُ الْأَنْفِ وَاحُ الْجَيْنِ
صَلَّتِ الْخَدَيْنِ مَقْرُونِ الْحَاجِبَيْنِ أَدْعَجُ الْعَيْنَيْنِ مَفْلَجُ اللَّتْنَيْنِ كَانَ
عُنُقُهُ أَرْبَقَ بَيْنَ كَتْفَيْهِ خَالِمُ النَّبْوَةِ

¹¹⁶The Messenger of Allah (may Allah bestow peace and blessings upon him) is not [extremely] tall nor short, his complexion is white mixed with redness [between these colours], with wavy not curled [hair], a straight nose, wide eyebrows, gleaming

¹¹⁶ Abu Dawūd 23; Imam Ahmad 3/456; al-Ṭabarani 19/7; al-Ḥakim in al-Mustadrak 2/363.

cheeks, curved eyebrows, dark eyes, spaces between [his] teeth, his neck is like a silver beaker, between his shoulders is the Seal of Prophethood." Al-Nihayah states, "In the hadith of the Seal of the Prophets (upon them all peace and blessings), his forehead is dazzling, his eyes are exceedingly dark and there are small gaps between his teeth."

Abu Nu'aym relates in al-Hilyah, also from Abu Bakr (may Allah be pleased with him), who said,

كان وجه رسول الله ﷺ كدارة القمر

"The face of the Messenger of Allah (may Allah bestow peace and blessings upon him) is like the dazzling full moon."

Meaning from the dazzling halo of the moon. A circle is around the moon and this is the halo, as stated in al-Mukhtar Jal-Sihah – a famous Arabic dictionary!

Ibn 'Asakir reports that 'Umar (may Allah be pleased with him) described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying,

كان رسول الله ﷺ أبيض اللون مشرباً حمرة أدمع العينين كث
اللبية ذا ووفرة دقيق المسرية كان عتقه إبريق فضة كان يجري
له شعر من لبته إلى سرتيه كالقضب لم يكن في جسده لم يكن في
جسده شعر غيره شتى الأصابع شتى الكفين والقدمين إذا التفت
التفت جميعاً وإذا مشى كأنها يتقلع عن صخر وكأنها ينحط من

¹ Al-Tirmidhi 3637, al-Shama'il 6, Dalail 1/266. Some of these descriptions are meant to be understood to be a mix of both descriptions, not one alone, due to the nature of the Arabic language.

² Kanz al-'Ummal 18526.

صيب إذا جاء مع القوم غمرهم كأن ربح عرفه المسك بلبي و
أني لم أر قبله ولا بعد مثله

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was white mixed with redness, with dark eyes, a thick beard, hair that reached the ears, a thin line of hair from chest to navel, his neck is like a silver beaker, the hair that was from his upper chest to his navel was like a staff; he did not have hair other than this, large fingers, hands, and feet. If he would turn (to someone) he would turn totally, if he walked then it was like he was coming from a high place, he inclined forward (when walking), when people would come he would be the most manifest of them, his perspiration was like the smell of musk. By my mother and father, I never saw anyone, before or after him, like him."

Al-Tirmidhi reports from 'Ali (may Allah ennoble his face), who said,

لم يكن رسول الله ﷺ بالطويل المنمط ولا بالقصير المتردد
وكان ربة من القوم ولم يكن بالجعد القلط ولا بالسيط كان
جعداً رجلاً ولم يكن بالمطهم ولا بالكلثم وكان في وجهه تدوير
أيض مشرب الأضفار جليل المشاش والكتد
أجره ضخم الرأس ضخم الكراديس طويل المسرية شتى الكفين
والقدمين إذا مشى القلاع كأنها ينحط من صيب وإذا التفت
التفت معاً بين كفيه خاتم النبوة وهو خاتم النبيين

"The Messenger of Allah (may Allah bestow peace and blessings upon him) is not extremely tall nor extremely short, he is medium in stature, he did not have curly or straight

³ Ibid., 18566, 18571.

hair, he did not have a large build, nor a small build, his face was mixed with redness, with dark eyes, large eyelashes, considering matters and finding solutions, a generous large head, large bones, a long line of chest hair, large hands and feet, if he walked it was as if he was walking down from a high place, when he turned, he turned entirely, between his shoulders was the Seal of Prophethood and he is the seal (last) of the Prophets. ⁴ The hairless do not have hair on their body. In al-Nihayah it states: "He (may Allah bestow peace and blessings upon him) was not like that (hairless); we mean that it is possible that he had hair on his arms and knees (legs). The hairless have no hair on their bodies."

Al-Tirmidhi reports also from 'Ali (may Allah bestow peace and blessings upon him) that he described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying:

م يكن رسول الله ﷺ بالطويل ولا بالقصير، ثنا الكوفي
والقاسمي ضخم الرأس ضخم الكراديس طويل المسرة إذا مشى
كفنا تكفونا كأننا ينحط من صيب م، أر قبله ولا بعده مثله
"The Messenger of Allah (may Allah bestow peace and blessings upon him) is not (extremely) tall or short, he has large hands and feet, a large head, big bones, with a strip of hair on the chest, and he walked inclining as if coming down from a high place. I have not seen anyone before or after like him."

Al-Bayhaqi reports that 'Ali (may Allah be pleased with him) also said:

⁴ Al-Tirmidhi 3698, Dalā'il 1/270. The discussion in the book about the meanings of some words was omitted because they are already explained in the text.
⁵ Al-Tirmidhi 3693.

كان رسول الله ﷺ أبيض مشرباً بصمرة ضخم الهامة أقر إبلج
أهدب الأفتار

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was whiteness mixed with redness with a large head, bright (face), serene and long eyelashes."

Al-Bayhaqi reports in al-Dalā'il also from 'Ali (may Allah ennoble his face) that he said:

كان رسول الله ﷺ أبيض مشرباً بياضه صمرة وكان أسود
الصفة أهدب الأفتار

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was of mixed whiteness with pure redness, he had dark eyes and long eyelashes."

Ibn Mardaway, Ibn Sa'd and al-Kharrāṭi report also from 'Ali (may Allah be pleased with him) who said:

ما بعث الله نبياً قط إلا صبيح الوجه كرم الصنب حسن
الصوت وكان نبيكم ﷺ صبيح الوجه كرم الصنب حسن
الصوت

"Allah has not sent a prophet ever except with a beautiful face, honourable lineage, and excellent voice like your Prophet (may Allah bestow peace and blessings upon him) has a beautiful face, honourable lineage, and an excellent voice."

Al-Tirmidhi reports from Hind, Abi Halah (may Allah be pleased

⁶ Al-Bayhaqi.
⁷ Ibid.
⁸ Ibn 'Adī 2/500; Ibn Abi 'Asim 2/364.

with him) describing the Prophet (may Allah bestow peace and blessings upon him) saying,

كان رسول الله ﷺ فعضا مفضما يتلأأ وجهه تلالا القمر ليلة
البرد أطول من الربوع واقصر من المشذب عظيم الهامة رجل
الشعر إن انفروقت عقيقته فرقها وإلا فلا يجاوز شعره شحمة
أذنيه إذا هو وفوه أزهر اللون واسع الجبين أزعج الصواجب
سوايخ في غير قرن بينهما عرق يدره الغضب أفتى العززين له
نور يعلوه يحسه من لم يتامله أشم كت اللحية سهل العذنين
ضليخ الفم مفلح الأسنان دقيق المسربة كان عنقه جيد دمية في
صفاه الفضة معتدل الخلق بادنا متماسكا سواء البطن والصدر
عريض الصدر بعيد ما بين المنكبين ضخم الكراديس أنور المتجرد
موصول ما بين اللية والسرة بشعر يجري كالخط عاري الثديين
والبطن مما سوى ذلك أشعر الذراعين المنكبين وأعلى الصدر
طويل الزندين رصب الراحة شتى الكفين والقدمين سائل الأطراف
خمسان الأضمين مسيح القدمين يتبو عنهما الماء إذا زال زال
قلعا يضطو تكفيا ويهشي هونا ذريع المشية إذا مشى كأنها ينحط
من صيب وإذا التفت التفت جميعا خامض الطرف نظره إلى
الأرض أطول من نظره إلى السماء جل نظره الملاحظة يسوق
أصحابه ويدير من لقيه بالسلام

"He has a large chest and eyes, his face was illumined as

the full moon in the night, with prominent shoulders and not large muscles, a large head, not curly hair, his hair was parted, his hair did not reach past his shoulders even when it was plenty, his colour was radiant, wide forehead, dark complete eyebrows without a bridge between them, a vein could be seen when angered, aquiline nose with light upon it, to the nostrils, thick beard, pleasant cheeks, strong mouth, teeth with small gaps in-between, thin chest hair, his neck was like the form of pure silver, balanced being, his body was level from the belly to the chest, his chest is wide between the shoulders, large boned, his body was illumined, hair ran across his upper chest to his navel like a line, his chest and belly were hairless lofter than the previously mentioned part. Other than this, he has hair on the arms, shoulders, and the upper part of the chest, long arms, welcoming smell always smelling wonderful, large hands and feet, long fingers, hollow in the sole of the feet, wiping the feet drew water out, he walked moving his feet upward with inclining steps, he walked humbly with wide strides, when he walked it was as if he was coming down from high, when he turned, he turned entirely, his gaze was lowered, he would look at the earth longer than he would look at the sky, most of his looking was scanning, his Companions yearned for him and hastened to greet him.⁹ The teacher of my teachers, Sheikh Ibrahim al-Bajuri, said in the marginal notes of al-Shamail that the parting of the hair was done in two places: one on the left and one on the right. In al-Nihayah, al-Bajuri said his (may Allah bestow peace and blessings upon him) hair was past his ears but it did not reach his shoulders. A welcoming smell is the sign of cleanliness. Ibn al-Mubariq said he (may Allah bestow peace and blessings upon him) had a [perfectly] balanced form, not very raised nor lowered.

Al-Baghawi, Ibn Shahin, Ibn al-Sakan, Ibn Munda, al-Tabarani, al-

⁹ Al-Tirmidhi in al-Shamail 9, Dala'il 1/286.

Hakim authenticated, al-Bayhaqi, and Abu Nu'aym from Hazim ibn Hisham ibn Hubash ibn Khalid from his father, from his grandfather. "The Messenger of Allah (may Allah bestow peace and blessings upon him) passed by Umm Ma'bad al-Khuzayyah when he left Makkah for Medina. He (may Allah bestow peace and blessings upon him) milked a sheep who did not give milk. He (may Allah bestow peace and blessings upon him) and those who were with him drank and left. Then her husband came and she informed him. Then he said, 'Describe him to me.' She said,

رأيت رجلا ظاهرا الوضوء أبلج الوجه حسن الطلاق لم تجبه
نحلة ولم تزر به صلعة وسيم قسم في عينيه دجج وفي الأنفارة
عطف وفي صورته سهل وفي عنقه سطح وفي لحيته كثافة أزعج
أقرن إن صمت فطليه الوقار وإن تكلم سواه وعلاه البهاء أجمل
الناس وأبواه من بعيد وأحنه من قريب حلو النطق فصل لا تزر
ولا هذر كان منطقته خرزات نظمت ربعة لا بانن من طول ولا
تقتصمه عين من قصر غصنا بين غصنين فهو أنضر الثلاثة منظرا
وأحسنهم قدرا له رفاقا يحفون به إن قال أنصتوا لقوله وإن أمر
تبادروا إلى أمره محفوظ محشود لا عابس ولا معتد

¹ I saw a manifestly dazzling man, bright faced, of beautiful form, whose sandals do not tire and does not conort the narrow minded, handsome, counterpart, with dark pupils, his form is ease, his neck is dazzling, his beard is dense, his eyebrows are curved, his silence has dignity, if he speaks he is raised and lofty in awe, the most beautiful of people and awed from afar and he is more beautiful close up, of sweet words, his virtues are not difficult and without idleness, his words are like pearls arranged, his form is not small and not tall.

his size does not constrict the eye, he was like those he was with [Abu Baker and Amir ibn Furhan¹]; he treated all three equally, he has the brightest face of them, his Companions would surround him in silence to listen to him, they would hasten to follow his instructions, he assured those around him and he did not frown nor put [people] down.² He would distinguish between falsehood and truth, as the Exalted said,

إِنَّهُ لَقَوْلٌ فَصْلٌ

³ "He has virtuous speech."

Ibn 'Asakir reports from Anas⁴ (may Allah be pleased with him) that he said,

كان رسول الله ﷺ أيضا الوجه كذ اللحية ضخمة الهامة أصمر
الباقي أهدب الأنفارة شثن الكفين ضخمة الساقين لطيف المسرية
ليس بالقصير ولا بالطويل وهو إلى الطول أقرب إلى القصر كثير
العرق إذا مشى تقاع كأنه يمشي في صيب لم أر قبله ولا بعده
مثله

⁴ "The Messenger of Allah (may Allah bestow peace and blessings upon him) was the brightest of face, with a thick beard, large bones, redness in the eyes, large eyelashes, large hands and legs, subtle hair on his chest, as precisely described, he was not tall nor short, he was closer to being

²⁰ Also Abdullah ibn al-Azraq al-Layhi was with them but he was not Muslim.

¹¹ Al-Tabarani 19/70.

¹² Quran: al-Tariq 86:13.

¹³ Anas ibn Malik (may Allah be pleased with him) was one of the servants of the Messenger of Allah (may Allah bestow peace and blessings upon him), so he was privy to things that others did not know.

Jerry tall than being short, highly noble; when he walked it would be as if he was coming down from a high place, and I have never seen anyone like him before or after him.¹⁴

Ibn 'Asakir also reports from Anas (may Allah be pleased with him) that he said,

كان رسول الله ﷺ أحسن قواما وأحسن الناس وجها وأطيب الناس ريحا وألين الناس كفا

"The Messenger of Allah (may Allah bestow peace and blessings upon him) is the most beautiful in stature of the people, he has the most beautiful face of the people, the most fragrant of people in smell and the softest hands of all the people" (may Allah bestow peace and blessings upon him).

Al-Bukhari and Muslim report from Anas (may Allah be pleased with him) that he said,

كان رسول الله ﷺ أزهر اللون كان عرقه اللؤلؤ إذا مشى تكفا وما مسست ديباجة ولا حريرا ألين من كف رسول الله ﷺ ولا شممت مسكا ولا عتيرة أطيّب من رائحته

"The Messenger of Allah's (may Allah bestow peace and blessings upon him) complexion was bright, his perspiration was like pearls, he walked inclining forward. I have not touched embellished material or silk softer than the palms of the Messenger of Allah (may Allah bestow peace and blessings him). No musk smelt better nor amber was more fragrant than his smell."¹⁵

¹⁴ Kanz al-Ummal by 1857.

¹⁵ Ibid., 1855.

¹⁶ His natural smell was sweeter than musk. Muslim 72; Imam Ahmad 3/228.

Al-Tirmidhi also reports from Anas (may Allah be pleased with him) that he described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying,

كان رسول الله ﷺ حسن الجسم أزهر اللون إذا مشى يتكفا روعة ليس بالطويل البائن ولا بالقصير ولا بالبليض الأمهق ولا بالأدم ولا بالجعد القلط ولا بالسبط

"The Messenger of Allah (may Allah bestow peace and blessings upon him) had a beautiful body, his complexion was bright, his form was not extremely tall or short, he was not of a distikeable whiteness, nor (extremely) dark of complexion (in between these colours) and his hair was not curly or straight."¹⁷

Muslim and al-Tirmidhi report from Jabir ibn Samarah (may Allah be pleased with him) who reports, describing the Prophet (may Allah bestow peace and blessings upon him),

كان رسول الله ﷺ ضليح الفم أشكل العينين منهوس العقب
"The Messenger of Allah's (may Allah bestow peace and blessings upon him) mouth was wide (eloquent), his eyes had redness in them, and there was little flesh on the feet he was active!"¹⁸

Muslim reports from Jabir ibn Samarah (may Allah be pleased with him) that he also said,

كان وجه رسول الله ﷺ مثل الشمس والقمر وكان مستديرا

Mishkat 5787.

¹⁷ Ibn Kathir in al-Jami' al-Kabir 2/285.

¹⁸ Muslim 98; Imam Ahmad 5/103; al-Shama'il 11, 37.

"The face of the Messenger of Allah (may Allah bestow peace and blessings upon him) was like the sun, the moon and it was circular."¹⁹

Al-Tirmidhi reports that Jabir ibn Samarah (may Allah be pleased with him) also said,

رأيت رسول الله ﷺ في ليلة إضحيان وعليه حلة حمراء
فجعلت أنظر إليه وإلى القمر فلهو عندي أحسن من القمر

"I saw the Messenger of Allah (may Allah bestow peace and blessings upon him) in the night. He was wearing a red crown. I looked at him and towards the moon, and he was, according to me, more beautiful than the moon."²⁰

Abu Nu'aym reports from Aishah (may Allah be pleased with her) that she said,

كان رسول الله ﷺ أحسن الناس وجهاً وأزورهم لونا لم يصفه
وإصطف إلا شيه وجهه بالقمر ليلة البدر وكان عرقه في وجهه
مثل اللؤلؤ أطيب من المسك الإذفر

"The Messenger of Allah (may Allah bestow peace and blessings upon him) had the most beautiful face of all the people. The colour of its lights could not be described except that his face resembled the full moon in the night. His (may Allah bestow peace and blessings upon him) perspiration was like pearls and his fragrance was better than the most fragrant musk."²¹

Al-Daylami reports that Aishah (may Allah be pleased with her) said, "I was angered by Hafsa daughter of Rawahah when I was sewing, with a needle, the clothes of the Messenger of Allah (may Allah bestow peace and blessings upon him). So the needle dropped from me and she looked for it but was unable to find it. Then the Messenger of Allah (may Allah bestow peace and blessings upon him) came in and the needle could be seen by the emerging light from his face. I laughed and he said,

يا حمراء لم ضحكك قلت كان كيت وكيت فنادى بأعلى صوته
يا عائشة الولي لم الولي لمن حرم النظر إلى هذا الوجه ما من
مؤمن ولا كافر إلا ويشتهي أن ينظر إلى وجهي

'O Humayrah, why do you laugh?' I said, 'This and that. Then he called with a loud voice: 'O Aishah, were upon were beride those who are prevented from seeing this face. There is no believer or disbeliever except that he desires to see my face."²² "Humayrah" is diminutive of Humarah (rosy or red coloured), which means pale coloured. "W'or" is sadness, destruction and sorrow in punishment.

Ibn 'Asakir also reports from Aishah (may Allah be pleased with her), who said,

أمدني للنبي ﷺ شملة سوداء فلبسها وقال كيف تزينها على
يا عائشة قلت ما أحسنها عليك يا رسول الله تشرب سوادها
بياضك وبياضك سوادها ففرج فيها إلى الناس

"The Prophet (may Allah bestow peace and blessings upon him) was given a present of a black (imamah/turban). He then wore it and said, 'How is it, O Aishah?' I said, 'How excellent is it upon you, O Messenger of Allah. Your whiteness

¹⁹ Muslim 109; Kanz al-Ummal 1/827.

²⁰ Al-Darimi 1/30; al-Tirmidhi 5/118; al-Hakim 4/186.

²¹ Al-Bayhaqi 1/300; Ibn Kathir in al-Bidayah wa al-Nihayah 6/43.

²²

Ibn 'Asakir 1/325; Kanz al-Ummal 35492.

compliments its darkness and its darkness compliments your brightness. Then he went out to the people.²³

Al-Bayhaqi reports from Abu Hurayrah (may Allah bestow peace and blessings upon him), who described the Prophet (may Allah bestow peace and blessings upon him) saying:

كان رسول الله ﷺ أحسن الناس صفة وأجملها كان ربعة إلى الطوال ما هو بعيد ما بين المنكبين أسيل الضدين شديد سواء الشعر أكمل العينين أهدب إذا وطن بقدمه وطن بكلمها ليس له أخصم إذا رفع رذاه عن منكبه فكانه سبيكة فضة وإذا ضحك يتلألا

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was the most handsome and beautiful in description of people. His form was towards tallness, his shoulders were not very far, pleasant cheeks, with extremely dark hair, long eyelashes with kohl [withour applying it]. When he stepped forward it would be with his whole foot, they [the feet] were not hollow, if he raised his outer garment from his shoulders it was like an ingot of silver and when he stepped light came from his mouth!."²⁴

Al-Tirmidhi reports from Abu Hurayrah (may Allah bestow peace and blessings upon him) who said,

ما رأيت شيئا أحسن من رسول الله ﷺ كان الشمس تجري في وجهه ولا رأيت أحدا أسرع في مشيه من رسول الله ﷺ كأنها

²³ Ibn 'Asakir 1/325; Kanz al-Ummal 18528.

²⁴ Dalā'il 1/275; Iḥaf al-Sadah 8/150. 322; Kanz al-Ummal 5178.

الأرض تطوى له إذا لجهد أنفسنا وإنه لغير مكرث

"I never saw anything more beautiful than the Messenger of Allah (may Allah bestow peace and blessings upon him) It was as if the sun flowed across his face. I never saw anyone quicker at walking than the Messenger of Allah (may Allah bestow peace and blessings upon him), as if the earth was folded up for him. We exerted ourselves and he was unstressed by it."²⁵

Al-Bayhaqi reports from Abu Hurayrah (may Allah bestow peace and blessings upon him) who said,

كان رسول الله ﷺ شيع الذراعين بعيد ما بين المنكبين أهدب اشفار العينين

"The Messenger of Allah (may Allah bestow peace and blessings upon him) has long arms, broad shoulders, and long eyelashes."²⁶

Al-Tirmidhi reports from Abu Hurayrah (may Allah bestow peace and blessings upon him) who said,

كان رسول الله ﷺ أبيض كأنها صبغ من فضة رجل الشعر
"The Messenger of Allah (may Allah bestow peace and blessings upon him) was bright, as if being formed by silver, and his hair was not straight or curly."²⁷

Ibn 'Asakir reports from Abu Hurayrah (may Allah bestow peace and blessings upon him) who said,

²⁵ Al-Tirmidhi 3648; Ibn 'Addi 3/1013.

²⁶ Imam Ahmad 2/328; Dalā'il 1/244.

²⁷ Al-Tirmidhi in al-Shama'il 12/20.

كان رسول الله ﷺ ضخم الكفين ضخم القدمين حسن الوجه
لم أر بعده مثله ما مشى مع أحد إلا طاله

"The Messenger of Allah (may Allah bestow peace and blessings upon him) has large hands and feet, and a beautiful face. I have not seen the like of him again. No one walked with him except he preceded them."

Ibn Asakir reports from Abu Qirasafah (may Allah be pleased with him), who described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying,

كان النبي ﷺ حسن الجسم ولم يطن بالفراع الجسيم وكان

جعد الشعر مفروش القدم

"The Prophet (may Allah bestow peace and blessings upon him) has an excellent body, his body was all level, his hair had spread tips."

It is mentioned in *al-Muwahhib al-Ladunniyyah* from Umm Abi Qirasafah (may Allah be pleased with her) that she described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying,

ما رأنا مثل هذا الرجل أحسن وجهاً ولا أنقى ثوباً ولا ألبس
ورائنا كلنور يخرج من فمه

"I have not seen a man who had a more beautiful face, nor cleaner clothes, and nor softer speech. We saw light coming from his mouth."

28 Imam Ahmad 2/468; Ibn Sa'd 1/133

29 *Kanz al-Ummal* 18335, 18350.

30 Al-Daylami (introduction) 10.

Al-Tirmidhi, al-Tabarani, al-Bayhaqi report from Ibn Abbas (may Allah be pleased with them) saying,

كان رسول الله ﷺ أفصح اللسان إذا تكلم روي كلنور يخرج
من بين ثناياه

"The Messenger of Allah (may Allah bestow peace and blessings upon him) had slight gaps in his teeth, if he spoke light could be seen coming from between them."

Al-Tabarani reports from al-'Adda ibn Khalid (may Allah be pleased with him), who said,

كان رسول الله ﷺ حسن السيلة

"The Messenger of Allah (may Allah bestow peace and blessings upon him) has an excellent moustache."

Al-Bayhaqi reports from 'Abdullah ibn Burdah (may Allah be pleased with him) that he described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying,

كان رسول الله ﷺ رجلاً مربعاً بعيداً من بين اللكتين عظيم
الجمجمة إلى شحمة أذنيه عليه حلة حمراء عليه شعر يفرق
منكبته لم يكن بالطويل ولا بالقصير

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was medium in stature, with broad shoulders, long hair to the eyebrows, he had a red turban, he had hair on the chest in a line, and he was neither tall nor

31 Al-Tirmidhi *al-Shama'il* 14; *Fada'il* 235; *Wasa'il* 377

32 Al-Tabarani 18115; *Majma' al-Zawa'id* 8, 56.

short.”

Ibn 'Asakir also reports from al-Bara (may Allah be pleased with him) that he said,

ما رأيت أحسن شعرا ولا أحسن بشرا في ثوبين أصمرين من

رسول الله ﷺ

“I never saw anyone with better hair nor anyone with better appearance in red clothing than the Messenger of Allah (may Allah bestow peace and blessings upon him).”

Ibn 'Asakir also reports from al-Bara (may Allah be pleased with him) that he said,

رأيت رسول الله ﷺ في حلة حمراء مترجلا فما رأيت أحدا

كان أجمل منه

“I saw the Messenger of Allah (may Allah bestow peace and blessings upon him) in red clothes (crown) with his hair combed. I have not seen anyone more beautiful than him.”

Al-Bukhari and Muslim report from al-Bara (may Allah be pleased with him) who also described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying,

كان رسول الله ﷺ أحسن الناس وجها وأصنهم خلقا ليس

بالطويل البائن ولا بالقصير

“The Messenger of Allah (may Allah bestow peace and

33 Muslim 9: Imam Ahmad 4/28; al-Shama'il 6.

34 Ibn 'Asakir 2/137.

35 Ibn 'Asakir 2/137.

blessings upon him) has the most beautiful face of the people, the most excellent character, and he was not extremely tall nor extremely small.”

Muslim also reports from al-Bara (may Allah be pleased with him) that he said,

ما رأيت من ذي لمة في حلة حمراء أحسن من رسول الله ﷺ

شعوره يضرب منكبيه بعقد ما بين الكتفين ليس بالطويل ولا

بالقصير

“I have not seen anyone with locks in red turban more beautiful than the Messenger of Allah (may Allah bestow peace and blessings upon him). His hair struck his shoulders, he was broad shouldered, and he was not tall nor short.”

Al-Bukhari and Muslim also report from al-Bara (may Allah be pleased with him) that he said,

ما رأيت شيئا قط أحسن من رسول الله ﷺ

“I never saw anyone, ever, more beautiful than the Messenger of Allah (may Allah bestow peace and blessings upon him).”

Al-Bukhari and al-Tirmidhi also report from al-Bara (may Allah be pleased with him) that he was asked,

أكان وجه رسول الله ﷺ مثل السيف فقال لا بل مثل القمر

“Was the face of the Messenger of Allah (may Allah bestow peace and blessing upon him) like a sword?” He replied, “No.

36 Al-Nasai 8/133.

37 Abu Dawud 4183; al-Tirmidhi 3635; al-Nasai 8/184.

it was like the moon."³⁸

Al-Darimi reports from al-Rabi'ah, daughter of 'Arafah (may Allah be pleased with her), that she was asked, "Describe the Messenger of Allah (may Allah bestow peace and blessings upon him) to us." She said,

يا بني لو رأيتك لقلت الشمس طالعة

"O dear son! if you would see him then you would say that the sun has appeared!"³⁹

Al-Bayhaqi reports from Abu Ishaq al-Hamadani (may Allah be pleased with him) from his wife Hamadan that she said,

صجبت مع النبي ﷺ مرات فرأيتك على بعير له يطوف بالكعبة
بيده مصحف عليه بردان أحمران يكاد يحس شعوره منكبه إذا مر
بالصحر استلمته بالمصحن ثم يرفع إلى فمه كالقمر ليلة بدر لم
أر قبله ولا بعده مثله

"I travelled [on sacred journeys] with the Prophet (may Allah bestow peace and blessings upon him) many times. I saw him on a camel going around the Kaaba and in his hand was a staff. He was wearing red garments, his hair almost touched his shoulders, when he passed by the black stone, he greeted it, then he raised his mouth and it was like the full moon. I have never seen anyone like him before or after him"⁴⁰ (may Allah bestow peace and blessings upon him).

Al-Bukhari and Muslim report from Kab ibn Malik (may Allah be pleased with him) who said,

³⁸ Imam Ahmad 2/144, 4/271; Dalail al-Nubuwwah 1/195; Ibn 'Asakir 1/722.
³⁹ Meaning the light of the Prophet (may Allah bestow peace and blessings upon him) was greater than the sun. Mishkar 5793.
⁴⁰ Dalail 5/453.

كان رسول الله ﷺ إذا سر استنار وجهه حتى كان وجهه قطعة
قمر وكنا نعرف ذلك

"If happy, the Messenger of Allah (may Allah bestow peace and blessings upon him) face would illumine [light], as if his face was a piece of the moon; we all knew that."⁴¹

Al-Tabarani reports from Jubayr ibn Mur'im (may Allah be pleased with him), who said,

الفتت إلينا رسول الله ﷺ بوجهه مثل شقة القمر
"When the Messenger of Allah (may Allah bestow peace and blessings upon him) would turn to us it was like the light of the moon."⁴²

Ibn 'Asakir also reports from Ibn Mas'ud (may Allah be pleased with him) that he said,

كنت إذا رأيت وجه رسول الله ﷺ قلت كأنه دينار

"If I saw the Messenger of Allah (may Allah bestow peace and blessings upon him) it was like looking at a gold coin."⁴³

Al-Tirmidhi reports from Abu al-Tufayl (may Allah be pleased with him) that he said,

رأيت النبي ﷺ وما بقي على وجه الأرض أحد رآه غيري كان
أيض مليحا مقصدا

"I saw the Prophet (may Allah bestow peace and blessings upon him) and no one remains on the face of the earth who

⁴¹ Al-Bukhari 4/229; Muslim 53; Imam Ahmad 4/459; Mishkar 5798.
⁴² Al-Bayhaqi Al-Dalail 1/195.
⁴³ Al-Bayhaqi 1/235.

has seen him other than me. His form was bright of face and medium in stature. ²⁴

THE DESCRIPTION OF HIS NOBLE CHARACTER

Al-Tirmidhi reports that 'Ali (may Allah be pleased with him) described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying:

كان رسول الله ﷺ أجود الناس صدرا وأصدق الناس لهجة
وأنهم عريقة وأكرمهم عشرة من رآه بديهة هابه ومن خالطه
معرفة أجه يقول ناعته لم أر قبله ولا بعده مثله

"The Messenger of Allah (may Allah bestow peace and blessings upon him) is the most generous person, the most truthful person in speech, most gentle of them in disposition, he honoured his family the most, whoever saw him unexpectedly was in awe, whoever mixed with him was known to love him." He said describing him, "I have never

44 Ibid., 6/501.

seen anyone like him, either before or after him.”

Al-Tirmidhi also reports that 'Ali (may Allah be pleased with him) described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying,

كان رسول الله ﷺ دائم البشر سهل الخلق لين الجانب ليس بفظ ولا غليظ ولا سخاب ولا فحاش ولا عياب ولا مشاح يتعاقل عما لا يشتهي ولا يؤيس منه راجيه ولا يخيب فيه قد ترك نفسه من ثلاث المرء والإكثار وما لا يعنيه وترك الناس من ثلاث كان لا يذم أحدا ولا يعيبه ولا يطلب عورته ولا يتكلم إلا فيما رجا ثوابه وإذا تكلم أطرق جلساؤه كأنما على رؤوسهم الطير فإذا سكت تكلموا لا يتنازعون عنده الحديث ومتى تكلم أحد عنده انصتوا له حتى يفرغ حديثهم عنده حديث أولهم يضحك مما يصحكون منه ويتعجب مما يتعجبون منه ويصبر للغريب على الجفوة في منطقه ومسأله حتى إن كان أصحابه ليستجيبونهم ويقول إذا رأيتهم طالب حاجة يطلبها فأفدوه ولا يقبل الثناء إلا من مكافئ ولا يقطع على أحد حديث حتى يعوز فيقطعه بهي أو قيام

¹“The Messenger of Allah (may Allah bestow peace and blessings upon him) was always happy, easy of disposition, soft in lowering wing, he was not rude, harsh, impolite, or obscene, he did not find fault, he was not superficial, he paid

¹ Ibid. 1/366.

no attention to that which was desired [by other people], he was not despaired and was hopeful [in Allah], he was not frustrated, he left three things himself: quarrelling, gathering and that which did not concern him. He left three things regarding people: he did not censure anyone, he did not seek faults and he did not seek private business. He (may Allah bestow peace and blessings upon him) did not speak except in that which reward was hoped for. When he spoke those present used to lower their heads as if birds were perched upon them and when he was silent, they spoke. They did not cut off his speech. When one of them would speak, he would be silent and listen. When they completed their speech, he would then be the first to speak to them. He would smile at what they would laugh at and he was astonished at what they were astonished. He was patient with the stranger upon their dryness in words and questions. When one of his Companions would bring people to him, he would say that if they see someone in need then take care of it. He did not accept praise except from the equivalent (a person of similar age), and he did not cut someone's speech when a right needed to be forbade or established.”

Al-Tirmidhi also reports that 'Ali (may Allah be pleased with him) described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying,

كان رسول الله ﷺ إذا أوى إلى منزله جزأ دخوله ثلاثة أجزاء جزء لربه وجزء لأهله وجزء لنفسه ثم جزأ جزأه بينه وبين الناس فريد بالخاصة على العامة ولا يدخر عنهم شيئا وكان من سيرته جزء الأمة إيتار أهل الفضل بإذنه وقسمه على

² Ibn Sa'd 1/190: al-Shamail 107.

قدر فضلهم في الدين فممنهم ذوالصاحبة وذو الحاجتين ومنهم ذو الجوانح فيمماثل بهم ويشغلهم فيما يصلحهم والامة من مسألتهم عنه واجبارهم بالذي ينبغي لهم ويقول ليبلغ الشاهد منكم الغائب وأبلغوني حاجة من لا يستطيع إبلاغها فإنه من أبلغ سلطانا حاجة من لا يستطيع إبلاغها ثبت الله قدميه يوم القيامة لا يذكر عنده إلا ذلك ولا يقل من أحد غيره يدخلون روادا ولا يفترون إلا عن ذواق ويخرجون أدلة يعني على الخير وكان ﷺ يحزن لسانه إلا فيما يعنيه ويؤلفهم ولا يفرهم ويكرم كريم كل يوم ويوبه عليهم ويحذر الناس ويحترس منهم من غير أن يطوي عن أحد منهم بشره وخلقه ويتفقد أصحابه ويسأل الناس عما في الناس ويحسن الحسن ويقويه ويقبح القبيح ويوهيه معتدل الأمر غير مختلف لا يعقل مصالحة أن يعقلوا أو يميلوا لكل حال عنده عتاد لا يقصر عن الحق ولا يجاوزه الذين يلونه من الناس خيارهم أفضلهم عنده أعمهم نصيحة وأعظمهم عنده منزلة أصنتهم مواساة وموازرة زكأن ﷺ لا يقوم ولا يجلس إلا على ذكر وإذا انتهى إلى قوم جلس حيث ينتهي به المجلس ويأمر بذلك يعطي كل جلسائه نصيبه لا يحسب جلسيه أن أحدا أكرم عليه منه من جلسه أو فاضله في حاجة صابره حتى يكون هو المتصرف عنه ومن سأله حاجة لم يرد إلا بها أو ييسور من القول قد سمع الناس بسطه وخلقه

فصار لهم إنا وصاروا عنده في الحق سواء مجلسه مجلس علم وحياء وأمانة وصبر لا ترفع فيه الأصوات ولا يؤين فيه الصرم ولا تنشى فئاته متادلين بل كانوا يتفاضلون فيه بالقوى متواضعين يوقرون فيه الكبير ويرحمون فيه الصغير ويؤثرون ذا الصاحبة ويحفظون الغريب

"When the Messenger of Allah (may Allah bestow peace and blessings upon him) would return home he separated his time into three parts: one part for his Lord, one part for his family and one part for himself. His share was for the people, he would give to the elite and the generality and he would not keep anything behind from his nature. There was a part for his nation. He gave preference to the people of virtue by his permission. He would divide it according to virtue in religion. Some of them had a need, some two needs and some many needs. So he would assist them by helping them in that which would rectify them and the nation, from their questions, informing them about what is necessary for them." He said, "Those present inform those absent, inform me of your need that I am unable to know, as whoever informs a sultan of a need that he is unable to know then Allah makes firm his feet on the Day of Judgement; no one was mentioned except by this. He did not accept anything other than this. They came seeking and did not leave without food and with gifts," meaning goodness. "He (may Allah bestow peace and blessings upon him) used to keep his tongue except that which concerned him. He loved them (the Companions) and did not accept hate from them. He (may Allah bestow peace and blessings upon him) would honour the leaders of all tribes and entrust them. He would caution people and take heed from them without disdaining them from anyone. His character was joyous, he visited his Companions, he

asked the people about others, he would strengthen the excellence of the excellent, he would weaken the evil of the evil ones: He was balanced without differences. He was not heedless of what they concealed when they did not know or inclined towards. He was prepared for every state and he did not belittle truth or allow transgression. Those who followed him (may Allah bestow peace and blessings upon him) were gentle and were the best of people. The best of them with him were the common of them who gave advice. The greatest of them to him were the best in relations and visitation. He (may Allah bestow peace and blessings upon him) did not stand or sit except with remembrance. A gathering of people finished when he left and he would instruct (them to end the gathering). He gave everyone in the gathering his share: those who were sat with him thought they were the most honourable of them. He would replace someone's need that they were patient upon until they would leave. Whoever asked for something they needed were never refused, it was easier than speaking. He was easy with people, his character with them was like a father, they became like the truth to him. His (may Allah bestow peace and blessings upon him) gatherings were gatherings of knowledge, shyness, trust and patience. They did not raise voices, they did not mention the unlawful, they did not praise the insolent, they were balanced but they were differing in terms of piety. They were humble and respectful to the elders and showed mercy to the young. They showed deference to those in need and looked after the strangers.”³

Al-Tirmidhi also reports that Hind Abi Halah (may Allah be pleased with him) described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying,

³ Al-Tirmidhi in *al-Shama'il* 334: Ibn Asakir 1/331. The author has combined the reports of more than one hadith here.

كان رسول الله ﷺ متواصلاً الأحرار دائم الفكرة ليست له راحة طويل السكوت لا يتكلم في غير حاجة يفتح الكلام ويفتخه باسم الله تعالى ويتكلم بعوامع الكلم كلامه فصل لا فغول ولا تقصير ليس بالجافي ولا الدهين يعظم النعمة وإن دقت لا يذم منها شيئاً لم يكن يذم ذواقاً ولا يمدحه ولا تعضيه الدنيا ولا ما كان لها فإذا تعدى الحق لم يقم لغضبه شيء حتى ينتصر له ولا يفضض لنفسه ولا ينتصر لها إذا أشار بكفه كلها وإذا تعجب قلبها وإذا تحدث انفصل بها وضرب برأسته اليمنى بطن إبهامه اليسرى وإذا غضب أعرض وأشاح وإذا فرح غض طرفه جل ضحكة التيسم يفتخر عن مثل حب الغمام

“The Messenger of Allah (may Allah bestow peace and blessings upon him) was constantly concerned (about the welfare of Muslims), constantly thinking, he had no rest from it. Frequently silent, he did not speak without need, he began speaking and ended his speech in the name of Allah, his speech comprised all speech, his words were separated and not excessively long or short, it was not harsh or abusive. He magnified blessings even if a little and did not lower anything. He did not lower food and drink, nor flatter, nor be angry about the world or what it is. When the truth was transgressed he would not be angry over anything until he supported it. He was not angry for himself and did not support it (anger for his own sake). If he pointed to something he used his whole hand. He would strike his right palm onto the left thumb. When he was angered it could be seen and known, when he was happy his gaze was lowered. His laughter was his smile, and when he smiled widely it was

like clouds.⁴

Al-Bukhari and Muslim report that Anas (may Allah be pleased with him) described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying:

كان رسول الله ﷺ أحسن الناس وأجود الناس وأشجع الناس

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was the most beautiful of people, the most generous of people and the most courageous of people."⁵

Al-Bukhari in al-Adab (al-Mufrad) reports that Anas (may Allah be pleased with him) described the Messenger of Allah (may Allah bestow peace and blessings upon him) saying:

كان رسول الله ﷺ رجيباً وكان لا يأتيه أحد إلا وعدته وانجز

له وإن كان عنده إعطاه

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was merciful; no one came to him except he promised to help them and if he had something, he would give it away."⁶

Al-Tirmidhi also reports that Anas (may Allah be pleased with him) said,

كان رسول الله ﷺ يعود المرضى ويشهد الجنائز ويركب
العمار ويحسب دعوة العبد وكان يوم بني قريظة على حمار
مخطوم يهيل من ليف وعليه أكاف من ليف وكان يدعى إلى

⁴ Dalail 1/287; al-Tirmidhi 113.

⁵ Imam Ahmad 3/147; Fath al-Bari 10/455; Hilyah al-Awliya' 6/260.

⁶ Imam Ahmad 5/35; al-Tabarani in al-Kabir 19/288.

خير الشعير والإهالة السنخة فيجيب وضح على رث وعليه
قطيفة لا تساوي أربعة دراهم فقال اللهم اجعله حيا لا رياء
فيه ولا سمعة ولم يكن يفتن أصحاب إليهم من رسول الله ﷺ
وكانوا إذا راوه لم يقوموا كما يقومون من كراهته لذلك وما أكل
على حوان ولا في سكرجة ولا خبز له مرقق وكان إذا أكل طعاما
لحق أصابعه الثلاث

"The Messenger of Allah (may Allah bestow peace and blessings upon him) would visit the sick attend funerals, ride mules, answer the invitation of a slave, on the day of the tribe of Qurazadah he was upon a mule bradled by a palm fibre rope and he was upon a saddle of palm fibre."⁷ "If he was called for barley bread and fragrant oil he would attend, he attended hajj with easy character (he was easy with people), he had clothes that were [worth] no more than four silver coins. He said, 'O Allah make the hajj without ostentation and nor standing.'⁸ "There was no person they loved more than the Messenger of Allah (may Allah bestow peace and blessings upon him). When they saw him (may Allah bestow peace and blessings upon him) they would not stand when they found out that he disliked it."⁹ "He did not eat from a table nor platter, nor bread that was fine. When he would eat food he would use three fingers."¹⁰

Al-Tirmidhi also reports that Anas (may Allah be pleased with him) said,

⁷ These are separate hadiths in Shama'il al-Tirmidhi and the author has gathered them together.

⁸ Shama'il 332.

⁹ Ibid., 333.

¹⁰ Ibid., 173.

خدمت رسول الله ﷺ عشر سنين فما قل لي ان فعلت وما هو
لي لثوبه صنعته لم صنعته ولا ثوبه تركه لم تركه ولكن رسول
الله ﷺ من اضمن الناس حظا ولا مست خيرا ولا حريا ولا
شيئا كان ائمن من كف رسول الله ﷺ ولا شمت مسكنا قط
ولا عطرا كان لطيب من عرق النبي ﷺ ولكن لا يكد يولده
امسا بنوبه يكرهه ولا يدخر شيئا لقد وكل بعد الكلمة كذا
لتعقل عنه

¹¹ served the Messenger of Allah (may Allah bestow peace and blessings upon him) for ten years. He did not complain ever nor did he say, for anything, why did you do this like this? or for something that I left, why did you leave it? The Messenger of Allah (may Allah bestow peace and blessings upon him) has the most excellent character of all people. I have not seenred brocade (silk with wool) or silk softer than the palm of the Messenger of Allah (may Allah bestow peace and blessings upon him). I have not ever smelt musk nor perfume more fragrant than the perspiration of the Prophet (may Allah bestow peace and blessings upon him). He would not bring up something to the face of someone that which they disliked. He would not heard anything for tomorrow and he would repeat his words three times so we could understand.

Al-Tirmidhi reports from Aishah (may Allah be pleased with her) that she said:

لم يكن رسول الله ﷺ فاضحا ولا متفمضا ولا سخيا في الاوراق
ولا يجزي بالنسبة السنية ولكن يعفو ويصفح وما ضرب بيده

¹¹ Al-Hayami in Majma' al-Zawa'id 16/16

شيئا قط إلا أن يجاهد في سبيل الله ولا ضرب خادما ولا امرأة
وكان يحب التيمن في ظهوره إذا تظهور في ترجمه إذا ترجم وفي
انتعاله إذا انتعل وكان يقبل الهدية ويثيب عليها وما كان يبرد
كسركم هذا ولكن كان يتكلم بكلام بين فصل يصفه من جلس
-The Messenger of Allah (may Allah bestow peace and blessings upon him) was not obscene or offensive nor did he scream in the markets, he did not repay evil with evil, but he forgave and pardoned. He never bear anyone with his hand except when struggling in the path of Allah. He never bear a scream or a woman. He would begin purification with the right side and with the feet when making a woman, when putting the shoes on. He accepted gifts and gave them. He did not speak like you speak, rather he spoke slowly (with gaps) so that those sitting with him could memorise his words.

Al-Tirmidhi reports from Aishah (may Allah be pleased with her) that she said:

ما رأيت رسول الله ﷺ متصرا من مظلمة ظلمها
قط ما لم ينتهك من محارم الله تعالى فإذا انتهك من محارم الله
نبي، كان من أئددهم في ذلك غفصا وما خير بين أمرين إلا اختار
أيسرهما ما لم يكن ما لها

"Never did the Messenger of Allah (may Allah bestow peace and blessings upon him) support the oppressor's oppression, when there was no transgression of the boundaries of Allah (the Exalted). When they would transgress the boundaries of Allah, he was strongest in anger for it. If he had a choice

¹² Shamail 175; al-Tirmidhi 2016.

between two matters, he would choose the easiest when there was no sin attached.”

Muslim and others also report that Aishah (may Allah be pleased with her) was asked about the character of the Messenger of Allah (may Allah bestow peace and blessings upon him), so she said,

كان خلقه القرآن

“His character was the *Qur’an*.” Meaning he (may Allah bestow peace and blessings upon him) knew the contents of the *Qur’an* (and practised it).

Abu Dawud also reports that Aishah (may Allah be pleased with her) said,

كان كلام رسول الله ﷺ كلما فصل يفهمه كل من سمعه

“The speech of the Messenger of Allah was separated so that those who heard it could understand.” Separating/al-fasal is clarification of the outward which distinguishes between truth and falsehood; as we explained previously, the Exalted said, “He has distinguishing speech.”¹³ Meaning speech that they were unable to deny.

Al-Darimi reports from Ibn ‘Umar (may Allah be pleased with them) that he said,

ما رأيت أحد أجد ولا أجد ولا أضع ولا أضوا من رسول الله ﷺ



13 Ibn ‘Abdulbarr in *al-Tamhid* 8/148.
14 Muslim.
15 Imam Ahmad 6/198; al-Bayhaqi 3/207; al-Hijab al-Awliya’ 8/289.
16 *Qur’an*: al-Tariq 86:13.

“I have not seen anyone more supportive, more generous, more courageous and no more enlightened than the Messenger of Allah (may Allah bestow peace and blessings upon him).”

Ibn Sa’d reports from Muhammad ibn ‘Ali, *radd mursal*,

كان رسول الله ﷺ شديد البطش

“The Messenger of Allah (may Allah bestow peace and blessings upon him) was extremely powerful.”

Abu Dawud reports from Jabir ibn ‘Abdullah (may Allah be pleased with them), who said,

كان رسول الله ﷺ في كلامه ترتيب

“The Messenger of Allah (may Allah bestow peace and blessings upon him) was eloquent in his speech.”

Al-Darimi also reports from Jabir (may Allah be pleased with him), who said,

إن النبي ﷺ لم يسلك طريقا فيتبعه أحد إلا عرف أنه قد سلكه

من طيب عرقه

“The Prophet (may Allah bestow peace and blessings upon him) never passed by a path except the person following him knew it was him (who passed) because of the fragrance of his perspiration.”¹⁷

Al-Bukhari and Muslim also report from Jabir (may Allah be pleased with him) that he said,

17 Al-Darimi 1/141; al-Hakim 3/57; *Dala’il* 7/265.
18 Al-Bayhaqi in *al-Khalq al-Nuḥwanah* 59; *ṭhaḡ al-Salḡ* 7/141.
19 Abu Dawud 4898.
20 Al-Darimi (introduction) 10.

ما سئل رسول الله ﷺ شيئا قط فقال لا

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was never asked for anything that he said no."

Al-Hakim reports from Anas (may Allah be pleased with him) that he said,

كان رسول الله ﷺ لا يسأل شيئا إلا أعطاه أو سكت

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was never asked for anything except that he gave it or was silent."

Al-Tabarani reports from Talhah (may Allah be pleased with him) that he said,

كان رسول الله ﷺ لا يكاد يسأل شيئا إلا فعله

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was never asked for anything except he did it."

Imam Ahmad reports from Abu Usayd al-Sa'di (may Allah be pleased with him) that he said,

كان رسول الله ﷺ لا يفتح شيئا يسأله

"The Messenger of Allah (may Allah bestow peace and blessings upon him) would not prevent someone from something they had requested."

21 Ibn Abi Shaybah 11/15.

22 Imam Ahmad 4/190; al-Hakim 2/130.

23 Ibn Asakir 7/82.

24 Majma' al-Zawa'id 9/19; Ibn Kathir.

Al-Bukhari and Muslim report from Abu Sa'id al-Khudri (may Allah be pleased with him) that he said,

كان رسول الله ﷺ لئد جاءه من العذراء في خدرها وكان إذا

رأى شيئا يكرهه عرفناه في وجهه

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was shyer than those in the women's quarters. If he saw something that he did not like we could see it in his face." Those in the women's quarters were unmarried females who were behind the veil.

Al-Hakim reports that Sahl ibn Hunaf (may Allah be pleased with him) said,

كان رسول الله ﷺ يأتي ضعفاء المسلمين ويرووهم ويروود

مريضهم ويشهد جنازتهم

"The Messenger of Allah (may Allah bestow peace and blessings upon him) would go and visit the weak Muslims; he would visit the sick and attend funeral prayers."

Al-Tirmidhi reports that 'Abdullah ibn al-Harith (may Allah be pleased with him) said,

ما رأيت أكر تبسما من رسول الله ﷺ

"I never saw anyone smile more than the Messenger of Allah (may Allah bestow peace and blessings upon him)."

Muslim reports that Jahir ibn Samarah (may Allah be pleased with

25 Al-Bukhari 3562; Muslim 67; Imam Ahmad 3/177.

26 Al-Hakim 2/466.

27 Majma' al-Zawa'id 9/357.

him) said,

كان رسول الله ﷺ طويل الصمت قليل الضحك

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was silent for long periods and laughed rarely."²⁸

Al-Tabarani reports that Abu Ummah (may Allah be pleased with him) said,

كان رسول الله ﷺ من أضحك وأطيبهم نفسه

"The Messenger of Allah (may Allah bestow peace and blessings upon him) smiled more than any of the people and had the most fragrant being."²⁹

Ibn 'Asakir reports from Anas (may Allah be pleased with him) that he said,

كان رسول الله ﷺ من أكفه الناس

"The Messenger of Allah (may Allah bestow peace and blessings upon him) used to joke more than any of the people."³⁰

Imam Ahmad reports from Abu al-Darda' (may Allah be pleased with him), who said,

كان رسول الله ﷺ لا يحدث حديثا إلا تبسم

"The Messenger of Allah (may Allah bestow peace and

²⁸ Imam Ahmad 5/86. Dala'il 1/324. Please note his (may Allah bestow peace and

blessings upon him) laugh was different to his smile in this hadith.

²⁹ *Majma' al-Zawa'id* 9/17; *Ithaf al-Sadah* 7/155.

³⁰ *Dala'il* 1/331; al-Tabarani 2/39.

blessings upon him) never spoke any words without smiling."³¹

Imam Ahmad and others report from Jabir ibn Samarah (may Allah be pleased with him) who said,

كان رسول الله ﷺ أجود الناس بالخير وكان ما يكون في شهر رمضان حتى ينسلخ فإتيه جبريل فيعرض عليه القرآن فإذا لقاه رجول كان ﷺ أجود بالخير من الريح الموسلة

"The Messenger of Allah (may Allah bestow peace and blessings upon him) is the most generous with goodness, he was even more generous in the month of Ramadan until he passed away. Jibril would come to him and show him the Qur'an. When he would meet Jibril (upon him be peace) he was more generous with goodness than a continuous wind."³²

Al-Tabarani reports from Ibn 'Abbas (may Allah be pleased with them), who said,

كان رسول الله ﷺ لا يدفع عنه الناس ولا يضربون عنه

"The Messenger of Allah (may Allah bestow peace and blessings upon him) would not drive people away (from him) and they would not forsake him."³³

Al-Tabarani also reports from Ibn 'Abbas (may Allah be pleased with them), who said,

كان رسول الله ﷺ يجلس على الأرض ويأكل على الأرض

³¹ *Kanz al-'Ummal* 18401.

³² Al-Bukhari 1/5, 3/33, 4/137; Muslim 48, 50; al-Bayhaqi 4/405; Imam Ahmad 1/363. The Prophet (may Allah bestow peace and blessings upon him) was more

generous in Ramadan because Allah (the Exalted) was more generous.

³³ *Kanz al-'Ummal* 18368.

ويتعتقل الشاة ويجيب دعوة المملوك على خير الشعر

"The Messenger of Allah (may Allah bestow peace and blessings upon him) would sit on the ground, eat on the ground, detain sheep (he worked as a shepherd), he would answer the invitation of the slave for barley bread."³⁴ Al-Niharyah states that 'Umar (may Allah be pleased with him) said, "Whoever hobbles sheep, ties them up and eats with his family is free from pride." Tying them is placing rope between their calves and taking them.

Ibn 'Asakir reports that Abu Ayyub (may Allah be pleased with him) said,

كان رسول الله ﷺ يركب الصغار ويضع النعل ويرفع

القميص ويلبس الصوف ويقول من رغب عن سنتي فليس مني

"The Messenger of Allah (may Allah bestow peace and blessings upon him) rode a mule, mended his sandals, would patch his shirt (qamis), and wore wool. And he said, "Whoever desires other than my practice is not from me."³⁵

Al-Hakim reports from Anas (may Allah be pleased with him), who said,

كان رسول الله ﷺ يردف خلفه ويضع طعامه على الأرض

ويجيب دعوة المملوك ويركب الصغار

"The Messenger of Allah (may Allah bestow peace and blessings upon him) would ride behind him (Anas), would place food on the ground, would respond to the invitation of

³⁴ Majma' al-Zawaid 9/201: al-Zabidi Ihaf al-Sadah 5/233, 7/101.
³⁵ Ihaf al-Sadah 7/142, 8/406.

a servant, and rode a mule.³⁶

Ibn Sa'd reports from Ibrahim al-Nakhari (may Allah show him mercy), rated *mursal*, saying,

كان رسول الله ﷺ يعرف بريح الطيب إذا أقبل

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was known by [his] beautiful smell upon arrival."³⁷

Al-Bukhari reports from Anas (may Allah be pleased with him), who said,

كان رسول الله ﷺ يمر بالصبيان فيسلم عليهم

"The Messenger of Allah (may Allah bestow peace and blessings upon him) would pass by children and greet them."³⁸

Muslim also reports from Anas (may Allah be pleased with him), who said,

ما رأيت أحدا أرحم بالعباد من رسول الله ﷺ

"I never saw anymore more merciful with his family than the Messenger of Allah (may Allah bestow peace and blessings upon him)."³⁹

Al-Bukhari and Muslim report that Ibn 'Abbas (may Allah be pleased with them) said,

بعث رسول الله ﷺ أربعين سنة فمكث بمكة ثلاث عشرة

³⁶ Al-Hakim 4/119; Ihaf al-Sadah 5/241, 7/142.
³⁷ Ibn Sa'd 1/113; Ibn Abi Shaybah 9/120; Mustad Ah Hanifah 28.
³⁸ Al-'Iraqi in al-Mughni an hama' al-afar 2/101.
³⁹ Muslim 62; Imam Ahmad 2/112.

سنة يوصى إليه ثم أمر بالهجرة فهاجر وأقام بالمدينة عشر سنين
ومات وهو ابن ثلاث وستين سنة

"The Messenger of Allah (may Allah bestow peace and blessings upon him) was sent when he was forty years old, he stayed in Makkah for thirteen years with revelation (coming to him), then he was ordered to migrate, so he left, and he stayed in Medinah for ten years. He passed away when he was sixty-three years old" (may Allah bestow peace and blessings upon him).

Section two

THE NOBLE CHARACTER



Our master 'Abd al-Wahhab al-Shar'ani said in his book *al-Akhlāq al-Marbawalah al-Mufadah 'an al-Hadrah al-Muhammadiyah/The Elaborate Variegated Character from the Muhammadan Presence*, saying: "The Messenger of Allah (may Allah bestow peace and blessings upon him) was the most cautious of people, the most abstinent of people, the most pardoning of people, the most knowledgeable of people, the most honourable of people, the most forbearing of people, the most worshipful of people, the furthest of them from the places of doubt. His (may Allah bestow peace and blessings upon him) hand never touched the hand of an unrelated female, ever, thus explaining the sacred law to his (may Allah bestow peace and blessings upon him) nation and being cautious. He (may Allah bestow peace and blessings upon him) would admonish people by sending words about the rights of all people. He (may Allah bestow peace and blessings upon him) would not find blemish in his admonition over anyone specifically, in fear of his shyness with people. So (instead) he (may Allah bestow peace and blessings upon him) said: 'What is wrong with a people who do such and such.' He (may Allah bestow peace and

blessings upon him) was the most content of people with ease in the world [from desiring the world] and [his] case was acceptable. He was content with morsels of food, he would suffice with *hashaf* and this is a *rafu* flow quality[¹]. dare."

He (may Allah bestow peace and blessings upon him) was shy before Allah (the Exalted); when he (may Allah bestow peace and blessings upon him) wanted to enter the privy and would cleanse his clothes from extreme shyness (may Allah bestow peace and blessings upon him), the earth would swallow what came from him' (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) had the greatest compassion of the people towards his (may Allah bestow peace and blessings upon him) nation, saying,

اللهم لا ترق في امتي سوها

"O Allah please let me not see evil in my nation."

This was accepted by the Real [Allah], the Exalted, that he (may Allah bestow peace and blessings upon him) did not see evil in his nation until Allah (Mighty and Exalted) took him (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) would lower his (may Allah bestow peace and blessings upon him) gaze from worldly beautification and never extended his (may Allah bestow peace and blessings upon him) eyes towards this ever. He (may Allah bestow peace and blessings upon him) was protected from the deception of the eyes.

He (may Allah bestow peace and blessings upon him) would cover himself when bathing from all sides and he (may Allah bestow peace and blessings upon him) never bathed naked, ever, from shyness to Allah (Mighty and Exalted). When he (may Allah bestow peace and blessings upon him) sought the call of nature, he (may Allah bestow peace and

blessings upon him) would leave people or would seek a wall (to veil himself) and no person ever saw him' (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) would wear what he (may Allah bestow peace and blessings upon him) found, a cloak once, a Yemeni wrap garment, a woollen *jubbah* once; whatever clothing he (may Allah bestow peace and blessings upon him) found he wore. If he (may Allah bestow peace and blessings upon him) was given a garment by anyone it would not change his (may Allah bestow peace and blessings upon him) form even if it was large or small. He (may Allah bestow peace and blessings upon him) once wore a *jubbah* with narrow sleeves that he (may Allah bestow peace and blessings upon him) was not able to take his arm out except with difficulty. So when he (may Allah bestow peace and blessings upon him) wanted to make ablution he (may Allah bestow peace and blessings upon him) would take his arm from the bottom part and wash it.

He (may Allah bestow peace and blessings upon him) would ride with his (may Allah bestow peace and blessings upon him) servant behind him or companion. Sometimes one would ride behind and in front of him; he (may Allah bestow peace and blessings upon him) would be in the middle. Amongst the children there was al-Hasan, al-Husayn, and the children of Ja'far (may Allah be pleased with them). From here we know the permissible place of riding when someone comes to the mount. He (may Allah bestow peace and blessings upon him) would ride what he (may Allah bestow peace and blessings upon him) had, once it was a horse, once he (may Allah bestow peace and blessings upon him) was on a camel, once on a donkey, once on a mule, once he (may Allah bestow peace and blessings upon him) walked barefoot (common at the time), walking without a robe, without a [external] robe [but other garments], without headgear [rarely] to visit the ill in the highest part of Medina. He (may Allah bestow peace and blessings upon him) loved perfume and disliked offensive smells. He (may Allah bestow peace and blessings upon him) would eat with the poor, destitute and servants.

¹ The contents left in the privy.

² Not found currently.

³ To use the facilities of a privy. This is notable because some people did not care if they were seen during evacuation.

He (may Allah bestow peace and blessings upon him) used to give the poor the means to purify their clothes, faces and heads (the money to clean themselves). He (may Allah bestow peace and blessings upon him) would honour the virtuous according to their differing levels and was considerate to nobles by being good to them. He (may Allah bestow peace and blessings upon him) would honour relatives, and others, by showing deference to them according to those who were more virtuous. He (may Allah bestow peace and blessings upon him) never interrupted someone's speech. He (may Allah bestow peace and blessings upon him) was never harsh (in responding) to someone's speech or for anything else, even if the one who did this was deserving of harshness. He (may Allah bestow peace and blessings upon him) used to accept their excuses even if it was untrue. He said,

من آتاه أخوه منتصلاً من ذنب فليقبل ذلك مصفاً كان أو مجتلاً

فإن لم يفعل لم يرد علي الموض

"Whoever comes to one's brother seeking excuse should accept his error, be it truth or lies. If he does not do that then he is refused from the pool."⁴

He (may Allah bestow peace and blessings upon him) would joke with women and children but would only say the truth. Such as the words said to the elderly lady when smiling,

لا يدخل الجنة عجوز

"The elderly do not enter paradise,⁵ because the women of the residents of paradise are virgins in their youth.⁶

His (may Allah bestow peace and blessings upon him) laughter was

⁴ Al-Hakim.

⁵ Al-Bayhaqi in *Akhlāq al-Nabawīyah* 89; *Ithaf al-Sādah* 7/499.

⁶ The age of everyone in paradise is thirty-three years old generally.

smiling without raising one's voice. He (may Allah bestow peace and blessings upon him) would see permitted amusement and not deny it. The bedouins used to raise their voices and speak harshly to him (may Allah bestow peace and blessings upon him) and he (may Allah bestow peace and blessings upon him) bore it. He (may Allah bestow peace and blessings upon him) did not return an evil action with a like evil action but he (may Allah bestow peace and blessings upon him) forgave and pardoned them. He (may Allah bestow peace and blessings upon him) did not use food utensils for himself specifically. He (may Allah bestow peace and blessings upon him) would use it as a servant eating with them in one container from humbleness with them and to explain this to the vainglorious of his nation. He (may Allah bestow peace and blessings upon him) would go to a wedding festival when he (may Allah bestow peace and blessings upon him) was invited. He (may Allah bestow peace and blessings upon him) would attend funeral prayers of the Muslims whether he (may Allah bestow peace and blessings upon him) knew them or not.

He (may Allah bestow peace and blessings upon him) kept a towel near his feet when eating. He (may Allah bestow peace and blessings upon him) had servants and they were not passed over in food, clothing or gatherings (they had their share). He (may Allah bestow peace and blessings upon him) was always turning to his Lord night and day. No time would pass without an action of obedience to Allah (Mighty and Exalted), or in that which is necessary to be done for the benefit to return to the Muslims. He (may Allah bestow peace and blessings upon him) used to gather wood then bring it to his family in humbleness (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) never debased the poor for their poverty. He (may Allah bestow peace and blessings upon him) never had awe of a king for his sovereignty. He (may Allah bestow peace and blessings upon him) called everyone to Allah (Almighty and Exalted) with the same singular invitation. He (may Allah bestow peace and blessings upon him) was the most merciful to the creation of Allah (the Exalted), ever, and he (may Allah bestow peace and blessings upon him) was the most compassionate in the religion of his (may Allah bestow peace and blessings upon him)

nation.

When his (may Allah bestow peace and blessings upon him) tongue would proceed to reproach he would say:

اللهم اجعلنا عليه طهورا وكفارة ورحمة

“O Allah, make it purification, explanation and mercy.”

He (may Allah bestow peace and blessings upon him) never cursed a specific woman, ever, nor servant, and nor mount. When he (may Allah bestow peace and blessings upon him) was asked by the just to pray for them he would. He (may Allah bestow peace and blessings upon him) never struck a woman or servant, ever. He (may Allah bestow peace and blessings upon him) only [struck] in war or affirmed the penal punishments of Allah, so instructed lashings which were a purification for the perpetrator. A servant came to him [admitting his sin] once and he (may Allah bestow peace and blessings upon him) did not respond and said, “I swear by Allah, if I did not fear the punishment of the Day of judgement I would inflict pain on you with the *sizak* [used to clean teeth].”⁷

He (may Allah bestow peace and blessings upon him) was not asked for a need from a free person, servant, female or poor except he fulfilled it or helped them, even if they were in the furthest part of Medinah or in a village outside that could be dangerous. He (may Allah bestow peace and blessings upon him) never found fault in his (may Allah bestow peace and blessings upon him) bed. If he (may Allah bestow peace and blessings upon him) had a mat, he would sit on it and take it as a bed. If he (may Allah bestow peace and blessings upon him) did not have a mat, he would sit on the floor and take it as a bed.

He (may Allah bestow peace and blessings upon him) was extremely gentle with all his Companions. He (may Allah bestow peace and blessings

upon him) was not unkind or harsh and he (may Allah bestow peace and blessings upon him) did not scream in the market places. He (may Allah bestow peace and blessings upon him) imitated greetings with all those of the Muslims that he (may Allah bestow peace and blessings upon him) met. He (may Allah bestow peace and blessings upon him) would not break the handshake until they would take their hands away. When he (may Allah bestow peace and blessings upon him) would meet any of his Companions he (may Allah bestow peace and blessings upon him) would shake hands by adjoining them. He (may Allah bestow peace and blessings upon him) would take the hand strongly, as is the practice of the Arabs. He (may Allah bestow peace and blessings upon him) was never in a gathering or ever sat without making remembrance of Allah (Almighty and Majestic). When someone came to him (may Allah bestow peace and blessings upon him) and he was praying, he (may Allah bestow peace and blessings upon him) would lighten the prayer and complete it then ask, “What is your need?” If they said that they had no need he would return to his (may Allah bestow peace and blessings upon him) prayer. If they had a need he would fulfil it himself or ask someone else to assist. He (may Allah bestow peace and blessings upon him) used to sit frequently with his (may Allah bestow peace and blessings upon him) knees on his chest with his hand placed upon them or sitting with one’s legs drawn up and a garment wrapped around [himself].

He (may Allah bestow peace and blessings upon him) used to sit until the end of the gathering; even so he (may Allah bestow peace and blessings upon him) was not known [not like a king is with his subjects] amongst his (may Allah bestow peace and blessings upon him) Companions. Anas (may Allah be pleased with him) said, “He (may Allah bestow peace and blessings upon him) was not seen stretching his legs out towards anyone and he did not stretch them out except in a large area.” He (may Allah bestow peace and blessings upon him) did not distinguish [sit on a throne like a king] himself amongst his Companions. If bedouins came and sought questions about their religion they would not know [where he (may Allah bestow peace and blessings upon him)

⁷ *Mishkat* 1519; *al-Suyuti in al-Durr al-Manthur* 1/165, 4/51.

⁸ Please note, there is no reference for this.

⁹ Not found currently.

was] until they began asking questions. The Companions would speak about an action and he (may Allah bestow peace and blessings upon him) would be notable so then the bedouin would come and ask without being in need of someone to tell him. He (may Allah bestow peace and blessings upon him) agreed to their opinions to build a bench of clay [to sit in the gatherings]. He (may Allah bestow peace and blessings upon him) would make a bed mat from palm fibres. He (may Allah bestow peace and blessings upon him) sat on this until he passed away. He (may Allah bestow peace and blessings upon him) mostly sat facing the prayer direction. He (may Allah bestow peace and blessings upon him) was called the 'master of the gatherings'. They (the Companions) used to sit before him (may Allah bestow peace and blessings upon him) with their heads lowered. He (may Allah bestow peace and blessings upon him) used to honour all those who came to him (may Allah bestow peace and blessings upon him) and prefer them to have the pillow he was upon; if they refused he (may Allah bestow peace and blessings upon him) would insist until they accepted it. Sometimes he (may Allah bestow peace and blessings upon him) would sit upon clothes, or a garment that there was no quittance with. No one was close to him (may Allah bestow peace and blessings upon him) without there being gentleness in his heart.

He (may Allah bestow peace and blessings upon him) never withheld anything from a guest; he would just bring out whatever he (may Allah bestow peace and blessings upon him) found. Sometimes he (may Allah bestow peace and blessings upon him) would not find anything to honour them with; then he (may Allah bestow peace and blessings upon him) would make an excuse for it. He (may Allah bestow peace and blessings upon him) would sometimes go to the homes of his Companions without invitation. They would leave when the gatherings finished; if he (may Allah bestow peace and blessings upon him) saw dryness in any of them [the Companions] he would send them a gift.

He (may Allah bestow peace and blessings upon him) played with al-Hasan and al-Hussayn (may Allah be pleased with them); sometimes they would climb on his (may Allah bestow peace and blessings upon him) back. He (may Allah bestow peace and blessings upon him) would

walk on his hands and knees and say,

نعم الرجل جعلك ونعم العبدان انسا

"Blessed is your camel and blessed are you, its riders."

He (may Allah bestow peace and blessings upon him) would take al-Hasan ibn 'Ali (may Allah be pleased with them) and place his legs on his (may Allah bestow peace and blessings upon him) knees and say, "Take small steps for the small-eyed one."¹⁰ This was an agnomen and he played with him until he raised his feet onto his (may Allah bestow peace and blessings upon him) noble chest. He (may Allah bestow peace and blessings upon him) gave everyone in the gathering a share of his smile until they would think that they were the most noble of all the Companions. He (may Allah bestow peace and blessings upon him) gave agnomens [of honour] to his (may Allah bestow peace and blessings upon him) Companions. He (may Allah bestow peace and blessings upon him) gave them agnomens at the spur of the moment. He (may Allah bestow peace and blessings upon him) called them with honourable names to win their hearts. He (may Allah bestow peace and blessings upon him) used to give women agnomens from those who they gave birth to and to those who did not give birth, and he (may Allah bestow peace and blessings upon him) gave children agnomens to incline towards their hearts.

He (may Allah bestow peace and blessings upon him) was the furthest of people from anger and the quickest to be pleased. He (may Allah bestow peace and blessings upon him) was the most friendly of the people to the people. He (may Allah bestow peace and blessings upon him) was the best of people to the people. He (may Allah bestow peace and blessings upon him) was the most beneficial of the people to the people. When he finished a gathering he (may Allah bestow peace and blessings upon him) would say,

¹⁰ Al-Tabarani in *al-Kabir* 3/46; *Majma' al-Zawa'id* 9/162

¹¹ *Majma' al-Zawa'id* 9/176; Ibn 'Asakir 4/209; *Kanz al-'Ummal* 3/541

سبحانك اللهم وبحمدك أشهد أن لا إله إلا الله أنت استغفرك

وأتوب إليك

"Glorified are you O Allah, by Your praise, I testify there is no deity except You, I seek Your forgiveness and turn to You."¹²
Then he said, "This was informed to me by Jibril (upon him be peace)."¹³ Then he said, "It is an expiation of what occurred in this gathering."

He (may Allah bestow peace and blessings upon him) used to speak using concise words; they listened to his (may Allah bestow peace and blessings upon him) speech. He (may Allah bestow peace and blessings upon him) would repeat his words two or more times so they could be understood. His (may Allah bestow peace and blessings upon him) speech was like an arrangement of pearls. He (may Allah bestow peace and blessings upon him) used to give names to awful matters as a custom when he (may Allah bestow peace and blessings upon him) was compelled to mention them. He (may Allah bestow peace and blessings upon him) turned away from all ugly speech.

When he (may Allah bestow peace and blessings upon him) was greeted he returned the greeting three times. He (may Allah bestow peace and blessings upon him) used to cry frequently; his (may Allah bestow peace and blessings upon him) eyes were bathed in tears as if he was talking about tribulation. Anas (may Allah be pleased with him) said, "The sun was emerging out once and he (may Allah bestow peace and blessings upon him) was crying and breathing aloud from weeping in the prayer saying,

يا رب ألم تعدني أن لا تعذبهم وأنا فيهم وأن لا يعذبهم وهم يستغفرون ونحن نستغفرك يا رب

O Lord, do not harm them and do not punish them whilst

¹² Al-Tirmidhi 3433, Ahmad ibn Hanbal 3/450.

I am with them; do not punish them whilst they seek forgiveness and we seek Your forgiveness, O Lord."¹³

He (may Allah bestow peace and blessings upon him) would smile with his (may Allah bestow peace and blessings upon him) Companions and laugh [smile] without sound. They would follow him (may Allah bestow peace and blessings upon him) out of magnitude to him (may Allah bestow peace and blessings upon him)

When they were sat before him (may Allah bestow peace and blessings upon him) it was as if there were birds on top of their heads because of the awe and magnitude. He (may Allah bestow peace and blessings upon him) used to smile more than anyone but not when the Quran was revealed [due to the intensity of the revelation]. He (may Allah bestow peace and blessings upon him) mentioned the Day of judgement and gave a sermon to admonish [people].

When something befell, he (may Allah bestow peace and blessings upon him) would turn the matter to Allah (Almighty and Exalted), asking for guidance, fellowship [of the truth] and distance from misguidance and avoidance [of the wrong matter]. He (may Allah bestow peace and blessings upon him) freed himself from having any ability or power [by submitting to Allah]. The most beloved food to him (may Allah bestow peace and blessings upon him) was the food with the most hands in it. He (may Allah bestow peace and blessings upon him) would sit to eat like a servant; he (may Allah bestow peace and blessings upon him) would sit on his knees like someone in the sitting position of prayer, except when his (may Allah bestow peace and blessings upon him) knee was above his other knee, and his foot was above his other foot. He (may Allah bestow peace and blessings upon him) would often say,

إنا أنا عبد آكل كما يأكل العبد واجلس كما يجلس العبد

¹³ This has not been sourced from hadith but from the Quranic passage al-Anfal 9:33. "Allah will not punish them whilst you are with them, and Allah does not punish them whilst they seek forgiveness."

*"I am only a servant, I eat like a servant eats and I sit like a servant sits."*¹⁴

He (may Allah bestow peace and blessings upon him) did not eat food that was hot, he (may Allah bestow peace and blessings upon him) would say, "It does not have blessing, let it cool down. Allah did not feed us with fire."¹⁵ He (may Allah bestow peace and blessings upon him) would eat whatever was close to him (may Allah bestow peace and blessings upon him) and he would eat with three fingers and four when needed. He (may Allah bestow peace and blessings upon him) never ate with two fingers, and said,

إنه فعل الشيطان

*"It is the action of Satan."*¹⁶

He (may Allah bestow peace and blessings upon him) used to eat cucumber with dates and salt. He (may Allah bestow peace and blessings upon him) used to eat melon with bread and sugar, and sometimes with dates, as well as using two hands together. He (may Allah bestow peace and blessings upon him) used to eat dates and water mostly. He (may Allah bestow peace and blessings upon him) would combine between dates and milk; they were called the 'two pure foods'. The most beloved food to him (may Allah bestow peace and blessings upon him) was meat. "It increases hearing and it is the master of the foods in the world and afterlife."¹⁷ He (may Allah bestow peace and blessings upon him) disliked excessively eating meat because he (may Allah bestow peace and blessings upon him) said that it makes the heart harsh. He (may Allah bestow peace and blessings upon him) used to eat broth with meat and pumpkin. He (may Allah bestow peace and blessings upon him) loved pumpkin and said,

¹⁴ Imam Ahmad al-Zuhdi 5; Ibn 'Addi 5/197r.

¹⁵ *Ithaf al-Sadah* 7/116.

¹⁶ Al-Darimi 2/97; Ibn Abi Shaybah 8/111; *Shamail al-Tirmidhi* 77. Eating with the whole hand was a sign of arrogance.

¹⁷ Not found currently.

إنه شجرة أخي يونس
"It is the tree of my brother Yunis."

Often he (may Allah bestow peace and blessings upon him) would say to Aishah (may Allah be pleased with her) to add more water when cooking the pumpkin [butter-milk] because it strengthens the heart after sadness.

He (may Allah bestow peace and blessings upon him) was not proud when responding to his (may Allah bestow peace and blessings upon him) nation or the poor; he (may Allah bestow peace and blessings upon him) would say, "At your service." He (may Allah bestow peace and blessings upon him) was never angry for harm done to himself because anger causes one to infringe the unlawful actions that Allah (the Exalted) has prohibited. He (may Allah bestow peace and blessings upon him) used to adhere to the truth wherever he (may Allah bestow peace and blessings upon him) was, even if it caused him (may Allah bestow peace and blessings upon him) or his Companions harm. He (may Allah bestow peace and blessings upon him) tied a rock around his belly from hunger and hid it from his Companions and family out of concern that they would know that he (may Allah bestow peace and blessings upon him) was hungry. He (may Allah bestow peace and blessings upon him) would eat what was available and did not reject anything placed before him that was lawful. He (may Allah bestow peace and blessings upon him) did not ever abstain from lawful food. Rather he (may Allah bestow peace and blessings upon him) would eat to give respite to his (may Allah bestow peace and blessings upon him) nation. If he (may Allah bestow peace and blessings upon him) found dates without bread he would eat the dates, or the same if he found grilled meat, or he would eat wheat bread alone, or barley bread alone, a sweet dish or honey, or cheese without bread. He (may Allah bestow peace and blessings upon him) would suffice with whatever he had. He (may Allah bestow peace and blessings upon him) would say that there is nothing that is food and drink like milk.

¹⁸ Ibn Majah 3320z; Ahmad ibn Hanbal 5/290; *Fath al-Bari* 525.

He (may Allah bestow peace and blessings upon him) would eat watermelon and dates, chicken and so forth. He (may Allah bestow peace and blessings upon him) did not purchase the hunted and would not hunt. He (may Allah bestow peace and blessings upon him) preferred things that were caught and given to him, then he (may Allah bestow peace and blessings upon him) would partake in it. He (may Allah bestow peace and blessings upon him) would not eat meat by lowering his head but he (may Allah bestow peace and blessings upon him) would raise it [a morsel] to his mouth and eat. He (may Allah bestow peace and blessings upon him) would eat bread and butter. He (may Allah bestow peace and blessings upon him) liked the shoulders and legs of the sheep. Aishah (may Allah be pleased with her) said, "The limbs [of an animal] were not beloved to the Messenger of Allah (may Allah bestow peace and blessings upon him) for no other reason than they were the quickest thing to be cooked. It was done quickly for him because there was not much meat." He (may Allah bestow peace and blessings upon him) liked pumpkin, he (may Allah bestow peace and blessings upon him) loved 'ajwah dates and supplicated for additional blessings for 'ajwah. He (may Allah bestow peace and blessings upon him) said,

أنا من الجنة وشفاء من السم والسحر

"I am from paradise and a cure for poison and black magic."¹⁹

He (may Allah bestow peace and blessings upon him) liked herbs of endive [wild chicory], fennel and portulaca [common purslane]. He (may Allah bestow peace and blessings upon him) disliked [the Muslims] to eat the kidneys [of animals] because they are the place of urine. He (may Allah bestow peace and blessings upon him) did not eat seven parts of the sheep: any parts of the private areas, the blood, the bladder, intestines and glands. He (may Allah bestow peace and blessings upon him) disliked others to eat these mentioned places as part of the unlawful. He (may Allah bestow peace and blessings upon him) said,

أطيب اللحم لحم الظهور

"The purest meat is the meat of the back."²⁰

He (may Allah bestow peace and blessings upon him) did not eat garlic, onions and leeks [alone]. He (may Allah bestow peace and blessings upon him) said to Ali (may Allah ennoble his face) said,

يا علي كل التوم بينا فإنه شفاء من سبعين داء ولو لا الملك لآتيني

بأكلمه

"O Ali, eat raw garlic because it is a cure for seven illnesses and if angels did not come to me then I would eat it."²¹

He (may Allah bestow peace and blessings upon him) never belittled food, ever. Rather if he (may Allah bestow peace and blessings upon him) wanted to eat it he would, otherwise he (may Allah bestow peace and blessings upon him) would leave it. He (may Allah bestow peace and blessings upon him) had a large bowl called *ghara* that four people could partake from. He (may Allah bestow peace and blessings upon him) had [measurements of] *sa'*, *mudd*, and a bed built of [Indian] oak. He (may Allah bestow peace and blessings upon him) had a *rubah* [bag] in which he placed a mirror, comb, *sizak*, and scissors. He (may Allah bestow peace and blessings upon him) had seven haying goats that were looked after by Umm Ayman (may Allah be pleased with her), his wet nurse. He (may Allah bestow peace and blessings upon him) loathed lizard and fish eggs but did not say they were unlawful. He said,

إن الضب لم يكن بارض قومي فأجذني أعاقه

"The lizard is not upon the land of my people, so I find it loathsome."²²

²⁰ Ibn Majah 3208; Ahmad ibn Hanbal 1/204.

²¹ Al-Dhahabi in *Tibb al-Nabawi* 41.

²² Al-Bukhari 7/92; Muslim 43, 44; Ibn Majah 3241.

¹⁹ No source found currently.

He (may Allah bestow peace and blessings upon him) disliked fish eggs because they are a combination of all the filth of the body. He (may Allah bestow peace and blessings upon him) would wipe the bowl with his fingers and say,

آخر الطعام اكر بركة

The last of the food has the most blessings.

He (may Allah bestow peace and blessings upon him) cleaned²⁴ the food off his (may Allah bestow peace and blessings upon him) fingers with his mouth. He (may Allah bestow peace and blessings upon him) did not wipe his hands with a towel until they were cleaned one by one. He (may Allah bestow peace and blessings upon him) would say no one knows on which finger is blessing. He (may Allah bestow peace and blessings upon him) would eat meat and bread. He (may Allah bestow peace and blessings upon him) would specifically wash his hands with water thoroughly, then wipe the excess water on his (may Allah bestow peace and blessings upon him) face.

When he (may Allah bestow peace and blessings upon him) drank he did not breathe into the container, instead turning away from it. He (may Allah bestow peace and blessings upon him) was brought a container with honey and milk and did not partake from it. He (may Allah bestow peace and blessings upon him) said,

شربتان في شربة وادمان في انة واحد لا حاجة لي بهما

Two drinks in one and mixed into one container? I have no need of it.

He (may Allah bestow peace and blessings upon him) did not forbid

²³ Al-Bayhaqi in al-Shu'ab.

²⁴ He removed food by placing the finger near the mouth and removing the food but he did not insert his blessed fingers into his mouth.

²⁵ Al-Mudhari in al-Taqhib 4/197; Ihaf al-Salah 7/125.

it but he (may Allah bestow peace and blessings upon him) disliked being proud of having a lot of the world and being held accountable. He (may Allah bestow peace and blessings upon him) loved humility to his Lord (Almighty and Exalted) in all his states because whoever is humble to Allah (the Exalted) is raised by Him. He (may Allah bestow peace and blessings upon him) was more shy than an unmarried woman in her quarters. He (may Allah bestow peace and blessings upon him) did not ask them (the Companions) for food, nor desire it from them. If they gave him (may Allah bestow peace and blessings upon him) food, he (may Allah bestow peace and blessings upon him) would eat, as well as from others. They would give whatever they had, even if it was little. Often he (may Allah bestow peace and blessings upon him) would go and take what he (may Allah bestow peace and blessings upon him) wanted to eat and drink himself.

He (may Allah bestow peace and blessings upon him) used to place an end of the turban material between his shoulders and sometimes did not place any there. Similarly, the majority of scholars were of the opinion that he (may Allah bestow peace and blessings upon him) never left a side [an ending of the material] of his turban, ever, until he (may Allah bestow peace and blessings upon him) passed away. He (may Allah bestow peace and blessings upon him) pulled his sleeve up to his wrist or at the joint of the wrist and forearm. He (may Allah bestow peace and blessings upon him) wore layers and long-sleeved clothes and a jubbah with narrow arms on a journey. When he (may Allah bestow peace and blessings upon him) was gifted clothes that were different to his form, it would not change his form when wearing it. Rather his (may Allah bestow peace and blessings upon him) clothing was in a wide form for expansiveness for his (may Allah bestow peace and blessings upon him) nation; as he would command [to purchase a] jubbah with narrow sleeves.²⁶ He (may Allah bestow peace and blessings upon him) had a cloak [rida] that was six cubits long and three hand spans wide. His (may Allah bestow peace and blessings upon him) [lower garment] was

²⁶ It was normal to have very wide sleeves in that time, so narrow sleeves does not mean tight.

four cubits long, two cubits and a hand span wide. He (may Allah bestow peace and blessings upon him) wore garments in which red and green were sown in. He (may Allah bestow peace and blessings upon him) forbade against wearing red specifically. He (may Allah bestow peace and blessings upon him) had an undergarment and wore sandals that the people called *al-Tasamamah*.²⁷

He (may Allah bestow peace and blessings upon him) had green cloaks that he (may Allah bestow peace and blessings upon him) would pray *Jum'ah* (Friday prayer) and the two Eids in. Some of the scholars said he (may Allah bestow peace and blessings upon him) did not wear green cloaks specifically or green ever. They say, "He (may Allah bestow peace and blessings upon him) mostly wore white for *Jum'ah*." He said, "The green in them was sown into them." He (may Allah bestow peace and blessings upon him) wore a ring that he turned inward. He (may Allah bestow peace and blessings upon him) was content to [wear] a cloak sometimes and at other times not. This is what people call *al-Taylasan*²⁸ now. He (may Allah bestow peace and blessings upon him) and his Companions often wore white cotton. His (may Allah bestow peace and blessings upon him) turban was cotton like; most of it was made from cotton. His (may Allah bestow peace and blessings upon him) beard was mostly below the palace in the manner of al-Magharihah which is now in the region of Egypt. He (may Allah bestow peace and blessings upon him) wore a cloak of wool and if he (may Allah bestow peace and blessings upon him) found the smell of the sheep in it he would leave it. Anas (may Allah be pleased with him) said, "He (may Allah bestow peace and blessings upon him) passed on having a cloak that was being weaved."

He (may Allah bestow peace and blessings upon him) would eat grilled liver if it was cooked by his (may Allah bestow peace and blessings upon him) family. He (may Allah bestow peace and blessings upon him) was a servant with his (may Allah bestow peace and blessings upon him) family like any of them; because of his excellent character and

²⁷ Meaning grace or gratefulness.

²⁸ A shawl-like garment worn over the head and shoulders.

excellent companionship (may Allah bestow peace and blessings upon him). Aishah (may Allah be pleased with her) said, "There was no one with better character than the Messenger of Allah (may Allah bestow peace and blessings upon him): if I wanted something he would follow me to it." She said, "When I drank from a water skin I took it from the place he put his mouth; I put my mouth there and drank. Sometimes I was menstruating." He (may Allah bestow peace and blessings upon him) used to take off the extra meat from the bones. She said, "He (may Allah bestow peace and blessings upon him) used to rest his head in my lap and recite *Quran*." She said, "Sometimes I was menstruating." He (may Allah bestow peace and blessings upon him) had cattle. He (may Allah bestow peace and blessings upon him) did not like having more than one hundred sheep and when it was more he would sacrifice them. He (may Allah bestow peace and blessings upon him) would buy and sell but his buying was more than his (may Allah bestow peace and blessings upon him) selling. He (may Allah bestow peace and blessings upon him) worked as a shepherd of cattle before prophethood. He (may Allah bestow peace and blessings upon him) worked for *Khadjah* (may Allah be pleased with her), trading on journeys for her. He (may Allah bestow peace and blessings upon him) would accept security without deposit, borrow things, and guarantee to wait for someone somewhere. He (may Allah bestow peace and blessings upon him) swore an oath with Allah (the Exalted) more than eight times for expansion²⁹ for his (may Allah bestow peace and blessings upon him) nation. Despite that, he (may Allah bestow peace and blessings upon him) has the most honour of all creation with his Lord (Almighty and Exalted). If there was not his (may Allah bestow peace and blessings upon him) expansiveness then he would never have taken an oath for his nation with Allah (the Exalted) out of reverence for Him (the Exalted). He (may Allah bestow peace and blessings upon him) would make exception of his right sometimes, expiate it at other times, and precede with it at other times. He (may Allah bestow peace and blessings upon him) would reward the poet for his poetry; if they praised him, and not give anything when it infringed the rights of others, lest the recompense of the poets, for the praise, that

²⁹ This could be ease or goodness.

they attained would lead them to lie and (infringe) the rights of others. He (may Allah bestow peace and blessings upon him) ordered dust be thrown into the faces of flatterers. The manner of taking dust to the flatterers is with the hand in the ground then spraying it before the flatterers, then saying that their flattery is created from this. It does not mean cast dust in the face of the poet in order to hurt him, as some of them understand. He (may Allah bestow peace and blessings upon him) would go forward for the sake of knowing the tricks of the enemy in battle, which is an element of fighting, as some of you know.

He (may Allah bestow peace and blessings upon him) used to remove lice from the clothes of the poor when they appeared on them. There were no lice on his (may Allah bestow peace and blessings upon him) clothes. He (may Allah bestow peace and blessings upon him) was the most beautiful person walking and he (may Allah bestow peace and blessings upon him) was quickest to the prayer. He (may Allah bestow peace and blessings upon him) even inclined towards walking, without harm and no tiredness in him (may Allah bestow peace and blessings upon him). His (may Allah bestow peace and blessings upon him) Companions would walk before him and he (may Allah bestow peace and blessings upon him) would be behind them and say,

دعا ظهري للملائكة

"Leave my back for the angels."

He (may Allah bestow peace and blessings upon him) would travel with guards because of thieves and they would follow him and witness his (may Allah bestow peace and blessings upon him) state. He (may Allah bestow peace and blessings upon him) would gather his clothing to be above his ankles and would stop it in the middle [of the ankle] if long. Most of his (may Allah bestow peace and blessings upon him) clothes were virtuous and short and in no need of shortening. His (may Allah bestow peace and blessings upon him) izar was shorter than that,

³⁰ Imam Ahmad from Jabr ibn 'Abdullah (may Allah be pleased with him).

to the mid-point of the calf. His (may Allah bestow peace and blessings upon him) *gammis* (long shirt) was of strong chain mail. Sometimes he (may Allah bestow peace and blessings upon him) would wear two chain mails and this is well known [at Uhud]. Sometimes he (may Allah bestow peace and blessings upon him) [repaired it] with a thorn or needle and sometimes he (may Allah bestow peace and blessings upon him) took it to the prayer.³¹ He (may Allah bestow peace and blessings upon him) had a blanket made with saffron. Perhaps³² he (may Allah bestow peace and blessings upon him) led the people in [prayer wearing it] once. Perhaps he (may Allah bestow peace and blessings upon him) had black garments or it was sewn on to it. Perhaps he (may Allah bestow peace and blessings upon him) wore patched garments and said, "I am but a servant and I wear the clothes of a servant."³³ He (may Allah bestow peace and blessings upon him) had two pieces of clothing for Jum'ah specifically, as he commanded to have other clothes for Jum'ah. Perhaps he (may Allah bestow peace and blessings upon him) wore an izar and nothing else; it was tied on the side near the shoulders, and perhaps he (may Allah bestow peace and blessings upon him) led the prayer like this. Perhaps he (may Allah bestow peace and blessings upon him) prayed in his house and wrapped it around himself when it was wide. Perhaps the izar in those days could be gathered [around one]. Perhaps he (may Allah bestow peace and blessings upon him) prayed in the night and in his middle was the izar that moved from borders of where it was tied. Some of the women reported that it was long. He (may Allah bestow peace and blessings upon him) prayed in it when there were no bowing or prostration movements.³⁴ He (may Allah bestow peace and blessings upon him) had black garments and others. If a person sought clothing he (may Allah bestow peace and blessings upon him) would give them clothing. He (may Allah bestow peace and blessings upon him) had a cloak dyed with saffron, as we explained. He took it with him to the

³¹ When Medinah was attacked by pagans.

³² The evidence might not be strong; that is why the author has mentioned the word perhaps.

³³ *Ihtaf al-Sadah* 7/128.

³⁴ This could mean praying when ill and sitting down or the funeral prayer; this section does not contain clear evidences.

houses of his wives, it was sent to a woman sleeping who had a Nubian female with her, they sprayed it with water so they could smell the saffron and they slept with it.

He (may Allah bestow peace and blessings upon him) often did not leave without having a thread tied to his ring to remind him about something. He (may Allah bestow peace and blessings upon him) had a seal on a ring for letters. He said, "The seal on the letter is free from accusation."³⁵ He (may Allah bestow peace and blessings upon him) wore a Qalansus [hat-like material] below his turban. Sometimes he (may Allah bestow peace and blessings upon him) did not wear the turban. And perhaps sometimes he (may Allah bestow peace and blessings upon him) did not have the Qalansus on his head, to make it a barrier so he could pray. It was wool sometimes and made with cotton that was filled and lined. The scholars said this was three fingers long so it could be used as a barrier when praying. He (may Allah bestow peace and blessings upon him) had a turban called al-Sahhab [clouds] that he gifted to 'Ali (may Allah be pleased with him) and perhaps it was on the head of 'Ali (may Allah ennoble his face) when he (may Allah bestow peace and blessings upon him) said, "'Ali has come with clouds."³⁶ He (may Allah bestow peace and blessings upon him) had a bed of tanned leather filled with fibres, it was two cubits long and a cubit and hand span wide. He (may Allah bestow peace and blessings upon him) had a woollen wrap which he used as a mattress. He (may Allah bestow peace and blessings upon him) had two layers of bedding that he would sleep upon. He (may Allah bestow peace and blessings upon him) would sit with it on. Aishah (may Allah be pleased with her) said that it was once made into four layers of bedding. He (may Allah bestow peace and blessings upon him) slept in the first portion of the night, as was his practice, and said, "Return it to two because it was soft and softness prevented me from praying in the night." Often he (may Allah bestow peace and blessings upon him) would sleep on palm fibres alone without anything upon them. He (may Allah bestow peace and blessings upon him) had a

utensil for purification made from pottery that he made ablution from and would drink from it. The people used to send their children who were not mature to go to him (may Allah bestow peace and blessings upon him) and he (may Allah bestow peace and blessings upon him) would not stop them. If they found any water in the utensil, they would drink it and wipe their faces and bodies with it, in desire of blessings [barakah]. When he (may Allah bestow peace and blessings upon him) would pray in the morning and sit in his gatherings, servants of Medinah would come with water and they would ask him to place his (may Allah bestow peace and blessings upon him) hand into them and he would do so. Sometimes they came in the morning with cold water and he (may Allah bestow peace and blessings upon him) would submerge his hand into the water just for them.

When he (may Allah bestow peace and blessings upon him) would release saliva, people would quickly take it into their palms. His (may Allah bestow peace and blessings upon him) spittle did not fall on the floor. They [the Companions] would compete with each other for his (may Allah bestow peace and blessings upon him) leftover water from bathing and ablution. When his (may Allah bestow peace and blessings upon him) Companions would speak with him they would lower their voices with awe and bow their heads. They would not stare at him (may Allah bestow peace and blessings upon him) nor did they look sharply out of respect and reverence. He (may Allah bestow peace and blessings upon him) did not harm those who harmed him (may Allah bestow peace and blessings upon him). He (may Allah bestow peace and blessings upon him) did not speak about what did not concern him. He (may Allah bestow peace and blessings upon him) did not mention anyone by backbiting and he (may Allah bestow peace and blessings upon him) did not curse calamities. When he (may Allah bestow peace and blessings upon him) was afflicted with harm from anyone he would be patient and bore it. He (may Allah bestow peace and blessings upon him) did not receive anyone by starting at him. Perhaps that is why he (may Allah bestow peace and blessings upon him) said,

³⁵ Not found currently.
³⁶ Not found currently.

رحم الله اخي لقد اودى باكثر من هذا فصر

*"May Allah show mercy to Musa my brother, he was harmed greater than this and was forbearing."*³⁷

He (may Allah bestow peace and blessings upon him) disliked being informed about the evil around the Companions and said, "Do not inform me about my Companions except by goodness, as I am human and I am angered like people are angered."³⁸ I love to come to you with a clean heart."³⁹ He (may Allah bestow peace and blessings upon him) was dividing spoils amongst his Companions and a man came from his tribe and said, "This division is not desired by Allah (the Exalted)."⁴⁰ When a report of what the man said reached him (may Allah bestow peace and blessings upon him), he said,

لا تبلغوني عن اصحابي الا خيرا

*"Do not inform me about my Companions except with goodness."*⁴⁰

If he (may Allah bestow peace and blessings upon him) saw someone do something that did not benefit them then he would not hasten to deny him, rather he would correct them. If he (may Allah bestow peace and blessings upon him) saw someone who did not know then he taught him with gentleness and mercy. As was reported about the bedouin who entered the masjid then urinated, he (may Allah bestow peace and blessings upon him) forbade his Companions from disturbing him during urination. He (may Allah bestow peace and blessings upon him) said,

³⁷ *Ithaf al-Sadah* 9/24.

³⁸ The Prophet's (may Allah bestow peace and blessings upon him) anger was seen as redness on the cheeks but he never harmed others or allowed anger to control him.

³⁹ Not found currently.

⁴⁰ Ibn 'Addi 1/267.

انما يعظم مسيرين ولم تبعثوا معسرين

"I was sent to make things easy and I was not sent to make things difficult."

So when the bedouin completed his evacuation, he (may Allah bestow peace and blessings upon him) spoke to him in a lowered voice, saying, "Masjids are only made for prayer, so do not use them for urination."⁴¹ He (may Allah bestow peace and blessings upon him) would ride a donkey saddled and plush. When children passed him (may Allah bestow peace and blessings upon him) they would greet him and extend their hands to him. Once a woman came with a man to him (may Allah bestow peace and blessings upon him) and began to tremble because of the awe of him (may Allah bestow peace and blessings upon him) He said,

هون عليك يا اخي فلست بملك ولا جبار وانما انا ابن امرأة من

قريش تاكل القديد

*"Dear brother, be comfortable. I am neither a king nor oppressor. I am the son of a woman of Quraysh who used to eat dried meat."*⁴²

From his (may Allah bestow peace and blessings upon him) humbleness was that he did not respond to the call of any of his Companions except by saying, "At your service." He (may Allah bestow peace and blessings upon him) was with his Companions as they wanted and loved: if they talked about the matters of the afterlife then he would talk with them [about it]; if they talked about the matters of the world he would talk with them; or about food and drink he would talk to them. His (may Allah bestow peace and blessings upon him) gentleness won over their hearts. He (may Allah bestow peace and blessings upon him) was easy and soft [in terms of character].

⁴¹ Al-Bukhari 1/65, 8/37; al-Tirmidhi 147; Ahmad 4/239.

⁴² Ibn Sa'd 1/4; al-Durr al-Manthur 6/111; *Ithaf al-Sadah* 7/105.

He (may Allah bestow peace and blessings upon him) would not rebuke his Companions except for unlawful or highly disliked acts. He (may Allah bestow peace and blessings upon him) removed enmity and haste from Aishah (may Allah be pleased with her). If he (may Allah bestow peace and blessings upon him) saw her angry, he would calm her down. Aishah (may Allah be pleased with her) said, "He (may Allah bestow peace and blessings upon him) did not pass until most of his extra prayers in the night were prayed sitting. When he (may Allah bestow peace and blessings upon him) was tired of standing, he would sit and read. When he (may Allah bestow peace and blessings upon him) was close, he would stand and recite until he read what he could then bowed. He (may Allah bestow peace and blessings upon him) would begin night prayer with two light units of prayer, then he would lengthen it afterwards as he wished. He (may Allah bestow peace and blessings upon him) would then [pray two] obligatory units like the extra ones. He (may Allah bestow peace and blessings upon him) would seek forgiveness from them out of manners with his Lord and explaining the law to his (may Allah bestow peace and blessings upon him) nation."

This completes the section from Imam al-Shatrani (may Allah show him mercy) that was transmitted from the commentary of *al-Burda*, from our scholar, the servant of the scholar Hassan al-'Adawi. These are all the expressions of his (may Allah bestow peace and blessings upon him) noble characteristics.

Chapter six

THE PROOFS OF HIS ﷺ PROPHETHOOD AND HIS MIRACLES

Those who were given glad tidings of his ﷺ arrival

Specifically from my book, which the like of work has no similitude as far as I am aware, namely *Hujjat Allah 'ala al-'Alamin fi Mujizat Sayyid al-Mursalin/The Proof of Allah for the Universe Concerning the Miracles of the Master of the Messengers* (may Allah bestow peace and blessings upon him): whoever wants to read the details that are mentioned in the many reports and narrations, the different types of proofs, the virtues and miracles should return to it and find what heals and suffices. Glad tidings about him (may Allah bestow peace and blessings upon him) were reported and testified about his (may Allah bestow peace and blessings upon him) prophethood in the heavenly Books preceding his (may Allah bestow peace and blessings upon him) [earthly] existence by hundreds

and thousands of years. From these are the Torah, the Psalms and the Gospel of Maria, the Injil of Yuhanna, the books of Seth, namely Dhu al-Kafal, the books of Danyal, the books of Yabal son of Thawthal, the book of Uwad, the book of Makhra, the book of Hamquq, the book Hazqil, the book of Sa'ra, the book of Zakariyyah, the book of Yahya, the books of Irahama ibn Birkhaya, the book of Shamaun, all of the prophets of the tribe of Israel, his (may Allah bestow peace and blessings upon him) glad tidings was given in the letter of Yahdua al-Harwaya.

From the Jewish scholars who gave his (may Allah bestow peace and blessings upon him) glad tidings and accepted Islam are: 'Abdullah ibn Salam, Mukhriq, Ibn Suriyyah and others. His (may Allah bestow peace and blessings upon him) glad tidings was given to many rabbis who did not accept Islam out of envy and stubbornness. From the Christian scholars who were given his (may Allah bestow peace and blessings upon him) glad tidings and were truthful (accepted Islam) are: Salman al-Farasi, Heraclius¹ the king of the Romans, al-Najashi king of al-Habashah, Bahirah the monk who was called Jurfash, Nashura the monk, Waraqah ibn Nawful and others. Many are those who were given glad tidings of him (may Allah bestow peace and blessings upon him) but did not accept Islam out of envy and stubbornness. His (may Allah bestow peace and blessings upon him) glad tidings were given by Qays ibn Sadih in his famous address from a part of the remnants of religion of Ibrahim (upon him be peace). From the Arabs, the likes of Zayd ibn Ammar ibn Nawful and Ummayah ibn Abi al-Salat arrived at his time but did not profess Islam because of envy and stubbornness.

His (may Allah bestow peace and blessings upon him) forefathers were given glad tidings: al-Ilyas, Kananah, and Kab Ibn Luhayy, who addressed people in the [pilgrimage] season. Al-Suyuri said, "Between Kab and him (may Allah bestow peace and blessings upon him) was five hundred and sixty years." His grandfather 'Abd al-Murtalib revered him (may Allah bestow peace and blessings upon him) when he was young

¹ There is some debate about Heraclius. He accepted it and tried to make his subjects accept it and they refused. Then he claimed he was resting them and had not accepted Islam.

saying, "My son has a great future." And he was asked, "Why do you name him Muhammad? It is not a name of your forefathers and grandfathers." He said, "I hope that he be praised in the heavens and the earth." Allah (the Exalted) realised his hope when he saw an astonishing dream in his sleep. He saw his (may Allah bestow peace and blessings upon him) light moving from one noble ancestor to another ancestor. He (may Allah bestow peace and blessings upon him) had honourable, noble character from a young age. When he [Abd al-Murtalib] heard about the matter of the last prophet from the People of the Book and fortune tellers, the signs that he heard from them confirmed what he was witnessing in him (may Allah bestow peace and blessings upon him); of the descriptions of perfections that he was growing into. Similarly, his uncle Abu Talib, after the death of 'Abd al-Murtalib, saw him (may Allah bestow peace and blessings upon him) at a young age possess astonishing perfections. He [Abu Talib] did not revert him for the sake of reverence [flattery]. It was clear that he (may Allah bestow peace and blessings upon him) would have a great future.

His (may Allah bestow peace and blessings upon him) glad tidings were given to many of the jinn and voices, which are voices heard without the person being seen. This includes: the angels, jinns, the men of the unseen who are from the righteous people, those with knowledge of monotheism, those who followed previous prophets or were themselves Prophets like Khidr and Ilyas who are both currently alive.

His (may Allah bestow peace and blessings upon him) glad tidings were given to many astrologers and soothsayers: Saf' ibn Di Yzan, Shiqq, Satahi and others that were unable to find him. There were those who found him and believed in him (may Allah bestow peace and blessings upon him) and those who did not believe were stubborn and misguided.

Quraysh found a letter in the low levels that called to a man from Himra. It said, "There was a letter that if I was to inform you about they would kill me." It is thought that it mentioned Muhammad (may Allah bestow peace and blessings upon him) and they hid it. It was found in the house of Hujr [of Isma'il in the Ka'aba] when excavated and contained

the line, "My chosen servant, relying on Me, returning, chosen, born in Makkah, migrating to Taybah [Medinah], he will not leave until he has straightened the Sunnah [practice]. Testifying that there is no deity except Allah, his nation are praisers [of Allah], they praise Allah in all times, they maintain balance and purify themselves."

From his (may Allah bestow peace and blessings upon him) glad tidings is what many of the people saw in their sleep, such as his grandfather 'Abd al-Muttalib, al-Najashi, Khafaf ibn Nadlah, Raqiqah daughter of Abu Sayfi, Asad ibn Zararah, 'Amr ibn Murrah al-Juhuni, and others [may Allah show the believers mercy] who saw many astonishing dreams. 'Umayr ibn Habib was unconscious then awoke and informed that he had seen a sign about the prophethood of the Prophet (may Allah bestow peace and blessings upon him).

His (may Allah bestow peace and blessings upon him) light moved

From the proofs of the Prophet (may Allah bestow peace and blessings upon him) was a light that was seen dazzling in the forehead of his father 'Abdullah (may Allah show him mercy). Before him, it was seen in the forehead of 'Abd al-Muttalib and similarly in the foreheads of all his (may Allah bestow peace and blessings upon him) forefathers, all the way back to Adam (upon him be peace). Al-Hafiz Abu 'Ali ibn al-Qasim said in the book *al-Bashar wa al-'Alam/The Glad Tidings and Signs*, "The honourable forefathers and mothers he had were fifty [who manifested this light]. If a light appeared once in the elders then it would be an astonishing miracle; so how would it be when it would be manifested one hundred times? All of them received special care from Allah (the Exalted) in this great matter. So, because of this, they maintained their purity."

From them was 'Abd al-Muttalib, who took an oath to sacrifice his tenth child when they would reach the age of ten and the tenth was 'Abdullah. The diving arrow would reach him and upon camels ten times: the lot fell on the camels so he sacrificed them in replacement.

He had explained this to a soothsayer.² He came to know that there was a light that was seen [in 'Abdullah]. So Allah (the Exalted) protected him ['Abdullah] until he married Aminah (may Allah show them both mercy), then the light moved to her. Another was the inspiration of all his (may Allah bestow peace and blessings upon him) ancestors who took a partner in marriage and not illegally; each one was the best of their people, this is in relation to all his (may Allah bestow peace and blessings upon him) grandfathers.

His (may Allah bestow peace and blessings upon him) childhood

From his (may Allah bestow peace and blessings upon him) proofs of prophethood is what occurred when he was in the womb of his mother: great signs and miracles. Imam al-Marwardi (may Allah show him mercy) said, "When the time of his birth approached the signs of his prophethood began to flow, the manifestation of his blessed signs: the greatness of his affair, and the manifestation of his proof. The most famous witnessed and clear story was the event of the elephant, when Abraham came with his army and his elephant to destroy the Ka'aba. The elephant disobeyed him when they were close by and Allah (the Exalted) sent crows to them. All of them were destroyed with clay stones. This was the time when the Messenger of Allah (may Allah bestow peace and blessings upon him) was in the womb of his mother in Makkah and he (may Allah bestow peace and blessings upon him) was born fifty days later. That was Monday the twelfth of Rabi' al-Awwal/the first spring, corresponding to the Gregorian month of September the twentieth in the twelfth year of the king Harmaz ibn Anushrawan. His (may Allah bestow peace and blessings upon him) sign was the event of the elephant because of sacredness of the Ka'aba which was before it. His (may Allah bestow peace and blessings upon him) people were protected from

² The soothsayer had said that when the lot is drawn and it falls on the camels, then sacrifice the camels. So 'Abd al-Muttalib started with ten then kept adding until he reached one hundred camels then sacrificed them in place of 'Abdullah (may Allah show them mercy).

slaughter and slavery, and that was clear to them. So Allah (the Exalted) destroyed them [Abraham's army] to protect the Messenger of Allah (may Allah bestow peace and blessings upon him). This indicated to the Quraysh that the worship of idols could not necessitate protection from Allah (the Exalted), if it was not for the Messenger of Allah (may Allah bestow peace and blessings upon him).³ This completes the speech of Imam al-Marwardi:

When he (may Allah bestow peace and blessings upon him) was born all the idols were turned on their heads. And when he (may Allah bestow peace and blessings upon him) was in the womb the estrades of the Kiswa were ruined. This was an announcement to inform them in the night when he (may Allah bestow peace and blessings upon him) was born. Fourteen balconies fell down from those that remained to the kings. The eternal fire of the Persians [Zoroastrians] that they used to worship in all their homes extinguished. It had not extinguished in a thousand years. The lake of Sawā (in Iraq) decreased until it was dry; it was as if there was no water because it disappeared so quickly. The vision of the famed ruler of the Persians was interpreted by a fortune teller. Regarding the vision of al-ʿAbbas (may Allah be pleased with him), the uncle of the Prophet (may Allah bestow peace and blessings upon him), when he saw him (may Allah bestow peace and blessings upon him) sucking in the cradle speaking to the moon and pointing to it with his finger: he [ʿAbbas] inclined to where he (may Allah bestow peace and blessings upon him) pointed to.

It was mentioned in *Farḥ al-Bārī* that he (may Allah bestow peace and blessings upon him) spoke before being born. It was reported by al-Suhālī⁴ (may Allah be pleased with him) that he (may Allah bestow peace and blessings upon him) spoke when he was born, saying, "The majesty of my lofty Lord." It was also reported that he said, "Allah is the greatest, the greatest, all and more praise belongs to Allah, glorified be Allah in the morn and evening."⁵

³ Commentary of *Saḥīḥ al-Bukhārī* by Ibn Ḥajar al-ʿAsqalānī.

⁴ One of the outstanding scholars of Morocco who wrote a commentary on Ibn Ḥishām's *Sīrah* text.

Zayd ibn Aslam reports when Ḥalīmāh (may Allah show her mercy) took him (may Allah bestow peace and blessings upon him) to be his wet nurse, she said to his mother, "Teach me why you took this child who has a great future?" [She replied,] "I take oath by Allah, none of the women found what I found when I was pregnant. A sign came to me saying, 'You will give birth to a child, so name him Muḥammad. He is the master of the Messengers.' When it occurred that I was holding him (may Allah bestow peace and blessings upon him) in my hands, he (may Allah bestow peace and blessings upon him) raised his head to the heavens." His mother, during pregnancy, saw many astonishing things in her sleep and while awake, one of which was a light that came from her that illumined the castles of Syria. Another of which was mentioned by Ibn Saba in the special qualities in his (may Allah bestow peace and blessings upon him) cradle, that his (may Allah bestow peace and blessings upon him) motion was like the movements of the angels.

During wet nursing

From his (may Allah bestow peace and blessings upon him) proofs of prophethood is what Ḥalīmāh al-Sādiyyah (may Allah show her mercy) saw, when she decided to take him: blessings, signs, miracles, and they were many. Some of which included the ease of her life, the increased speed of her mount, the fattening of the camels, the strength that came to the weak donkey, and abundant goat's milk that satiated them when there was barrenness and nowhere to graze. There was no milk because of it, as well as other things. He (may Allah bestow peace and blessings upon him) as a youth was not like other children. Ḥalīmāh (may Allah show her mercy) said that a light used to descend upon him (may Allah bestow peace and blessings upon him) every day like the light of the sun, then it would manifest. He (may Allah bestow peace and blessings upon him) did not touch anything except he (may Allah bestow peace and blessings upon him) said, "In the name of Allah." He (may Allah bestow peace and blessings upon him) perfumed the place of the tribe of Saʿd [Ḥalīmāh's crib] with the smell of musk that came from him. If one of

them came to him (may Allah bestow peace and blessings upon him) with a harm in his body, he (may Allah bestow peace and blessings upon him) would place his hand upon it and it would heal, by the permission of Allah (the Exalted), straightaway; likewise, when there was an illness with a camel or sheep. The angels split his (may Allah bestow peace and blessings upon him) chest. Al-Hafiz ibn Hajar said, "The tale of his (may Allah bestow peace and blessings upon him) chest splitting has many reports and comes in the books of hadith by many different narrations." Halimah (may Allah show her mercy) smelt (perfume) after feeding him (may Allah bestow peace and blessings upon him) and her son. She saw a cloud giving him (may Allah bestow peace and blessings upon him) shade. If he (may Allah bestow peace and blessings upon him) would stop then it would stop and if he (may Allah bestow peace and blessings upon him) travelled, it travelled.

Before the message

From the proof of his (may Allah bestow peace and blessings upon him) prophethood, before revelation, was that Allah (the Exalted) protected him (may Allah bestow peace and blessings upon him) from the evils of the times of ignorance. According to the covenant of the sacred law when Allah (the Exalted) made his (may Allah bestow peace and blessings upon him) excellent character from his miracle. The greatest of them being that he (may Allah bestow peace and blessings upon him) was free from obscenity and characteristics that lower men: he is the best of them in disposition; he was the most honourable in association; best to his neighbours; the most forbearing of them; the one who kept a trust the most; the most truthful in speech; this is what Allah (the Exalted) combined in him (may Allah bestow peace and blessings upon him) of the praiseworthy and righteous affairs, correct actions, forbearance and patience, gratitude and justice, abstinence and humbleness, chastity and generosity, courage and shyness. And other beautiful descriptions and magnificent characteristics. He (may Allah bestow peace and blessings upon him) was not seen arguing and not flattering anyone until his

(may Allah bestow peace and blessings upon him) people called him 'the trustworthy'.

Regarding this is something that was transmitted when he (may Allah bestow peace and blessings upon him) was a young boy with the Quraysh rebuilding the Kaaba with stones. He (may Allah bestow peace and blessings upon him) uncovered his legs then someone called out, "O Muhammad your nakedness." That was the first time his (may Allah bestow peace and blessings upon him) nakedness was seen and it was not seen before or after, as reported by al-Bayhaqi (may Allah show him mercy).

Abu Nuaym reports from 'Ali (may Allah ennoble his face) that someone asked the Prophet (may Allah bestow peace and blessings upon him),

هل عديت وقتا قط قال لا قالوا هل شربت خمرًا قال لا وما زلت أعرف أن الذي هم عليه كفر وما كنت أدري ما الكلب ولا الإجمان

"Did you worship an idol, ever?" He replied, "Never." They asked, "Did you drink wine?" He replied, "No, I never did that because it was that which disbelief is upon. I did not know the book or faith [of the other religions present at the time]."⁵ Meaning how to call to them.

He (may Allah bestow peace and blessings upon him) said,

لا زلت بغضت إلى الأصنام وبغض الشعر
"I grew up detesting idols and detesting poetry."⁶

⁵ Ibn 'Asakir 3/183. He (may Allah bestow peace and blessings upon him) did not study the previous books of the Bible or Torah.
⁶ Qadi 'Iyad in al-Shifa' 1/269.

It was reported from Ibn Rahuyah that 'Ali (may Allah be pleased with him) heard the Messenger of Allah (may Allah bestow peace and blessings upon him) say,

ما همت بفتح ما هم به أهل الجاهلية حتى أكرمني الله
بالنبوة إلا مرتين من الدهر كاتهما عصمني الله عز وجل عن
فعلهما

⁴*I was unaffected by the ugliness of what concerned the people of ignorance until Allah honoured me with prophethood, except two times in life; both times Allah (Mighty and Exalted) protected me from doing them.*⁷

This was clarified that two times he (may Allah bestow peace and blessings upon him) heard the sound of singers, drums and instruments but his (may Allah bestow peace and blessings upon him) eyes were overcome by sleep (may Allah bestow peace and blessings upon him). This was because he (may Allah bestow peace and blessings upon him) had to go there for a need and would leave when it was fulfilled.

Abu Talib was poor and had many dependants. When the Prophet (may Allah bestow peace and blessings upon him) would eat with them they would become satiated and there would be extra in their food, but they would not be satiated without him (may Allah bestow peace and blessings upon him). When they drank milk and he (may Allah bestow peace and blessings upon him) drank first it would quench them, but not if he (may Allah bestow peace and blessings upon him) did not begin. Abu Talib would say, "You are blessed."

Children used to awake in the morning dishevelled, with white secretion in the corner of their eyes and pale in colour. The Messenger of Allah (may Allah bestow peace and blessings upon him) awoke oiled (in

⁷ Al-Hakim in *Mustadrak 4/245*. All prophets are free from major and minor sin according to the majority opinion of the Asharis and Maturidis.

hair), Kohl (on eyes) and clear as if he was in the blessings of life, because of gentleness from Allah (the Exalted) to him (may Allah bestow peace and blessings upon him). Abu Talib and the people sought supplication in a drought when the Prophet (may Allah bestow peace and blessings upon him) was a boy. He (may Allah bestow peace and blessings upon him) pointed to the sky as if he (may Allah bestow peace and blessings upon him) was imploring and seeking refuge. There was not a cloud in the sky; then a cloud came from here and there. A downpour began in the valley that irrigated the dwellers of the town and the outer limits. Abu Talib, after revelation, mentioned this (by the rhyming couplet), "The whiteness of the clouds was sought by the face of the orphan seeking refuge, protected without parents; adhering to poverty in the family of Hashim, who have in him blessing and great virtues."

When he (may Allah bestow peace and blessings upon him) travelled to Yemen aged ten with his uncle al-Zubayr, they passed a valley with a camel stallion that prevented their passing. When the stallion saw him (may Allah bestow peace and blessings upon him) he knelt down and placed his chest on the ground. Then he (may Allah bestow peace and blessings upon him) came down from his mule and rode it (the stallion) until they passed the valley. They passed, on their return, a valley filled with water. He (may Allah bestow peace and blessings upon him) went into it and he (his uncle) followed him, then Allah dried up the water. When they returned to Makkah, he (uncle) informed the people of what he saw saying, "This child has a great future."

When the Quraysh were rebuilding the Ka'aba, and he (may Allah bestow peace and blessings upon him) was aged thirty-five, they were fighting over who was going to place the Black Stone. They agreed to adhere to the judgement of the first to enter the door of the tribe of Shaybah. He (may Allah bestow peace and blessings upon him) was the first to enter from it. Then he (may Allah bestow peace and blessings upon him) instructed them to place the stone on a cloth and each to take a side, a leader from each tribe, raise it and place it. Then he (may Allah bestow peace and blessings upon him) took it and placed it with his (may Allah bestow peace and blessings upon him) blessed hands. They used to

follow his (may Allah bestow peace and blessings upon him) judgement in pre-Islamic times.

His uncle Abu Talib complained to the Prophet (may Allah bestow peace and blessings upon him) of thirst using a metaphor. So he (may Allah bestow peace and blessings upon him) stretched out his heel to strike the land with his leg and water came out. He [Abu Talib] drank until he was quenched. Then he (may Allah bestow peace and blessings upon him) struck it again and it returned to how it was [the water disappeared].

He (may Allah bestow peace and blessings upon him) travelled to Syria with his uncle when he was young and was seen by Buhara the monk whilst sitting beneath a tree with his (may Allah bestow peace and blessings upon him) mount. Its shade would extend over them wherever they sat, it would move with them when they moved. He (Buhara) called them because he had heard that he (may Allah bestow peace and blessings upon him) was the prophet of the last time, about which glad tidings were given in the heavenly Books. He [Buhara] warned them about the Jews.

He (may Allah bestow peace and blessings upon him) travelled to Syria when he was twenty-five years old with Masarah, the servant of Khadijah (may Allah be pleased with her) who would trade for her. He made double the profit that the servant made. Masarah saw the concern of the Nestorian monk about his (may Allah bestow peace and blessings upon him) affair and praised his prophethood with the signs that he (may Allah bestow peace and blessings upon him) knew. Masarah saw on the way two angels that shaded him from the sun and informed Khadijah (may Allah be pleased with her) of what he saw of the shade upon his return to Makkah. She was a prominent person. Masarah informed her of all that he saw and what he heard from the Nestorian. When the camels became tired, Masarah informed them and he (may Allah bestow peace and blessings upon him) placed his noble hand on their shoes and they said something then they walked as if they were at the beginning of the journey.

Khadijah (may Allah be pleased with her) was the most beautiful woman of Quraysh, the wealthiest of them, the strongest in intelligence, virtue and completeness. She (may Allah be pleased with her) wanted to marry him (may Allah bestow peace and blessings upon him) when she heard about the happening of the prophet of the last time. She (may Allah be pleased with her) had insight when she saw these signs and perfections; and Allah (the Exalted) realised her insight (may Allah be pleased with her).

Other miracles

It is reported that he (may Allah bestow peace and blessings upon him) has many astounding miracles and proofs of prophethood that the pens are unable to record; and it is not possible to exhaust them all with mere speech! From the greatest of those is the Quran that has astonished the intellects of the scholars of the angels, humans, and jinn. His (may Allah bestow peace and blessings upon him) miracles are ever present until the Day of Judgement. I have exhausted some in my book *Hujjat Allah 'ala al-'Alamin/The Proof of Allah for the Universe* with words from the aspects of his (may Allah bestow peace and blessings upon him) miracle and what is comprised of knowledge, news of the previously and forthcoming unseen matters. From that which could not be knowledge without knowledge from Allah (the Exalted), he (may Allah bestow peace and blessings upon him) came informing us about that which he was informed.

From his (may Allah bestow peace and blessings upon him) miracles are what occurred in the Isra' and Mir'aj [the night journey and heavens' ascent] with its clear signs, clarified proofs and great virtues with which he (may Allah bestow peace and blessings upon him) was specified by the Almighty and the All-Wise.

Many of his (may Allah bestow peace and blessings upon him) Companions saw angels like Jibril (upon him be peace) and others, in many places. They saw jinn in various instances. They saw the difference of his (may Allah bestow peace and blessings upon him) state when

revelation came to him (may Allah bestow peace and blessings upon him) and what he was like before.

Al-Tabarani reports from Zayd Ibn Thabit (may Allah be pleased with him) that he said, "I used to write the revelation for the Messenger of Allah (may Allah bestow peace and blessings upon him). When it [revelation] used to come, he was overcome by severe fever and perspired much like pearls [rolling off him], then it passed from him. I was writing and he was leaning on me. It did not cease until my leg almost broke because of the weight of the *Qur'an* until I thought that I would not be able to walk with my leg ever again!"¹⁰

Abu Nu'aym reports from Ibn 'Abbas (may Allah be pleased with him), who said, "When revelation would come down to the Messenger of Allah (may Allah bestow peace and blessings upon him), his face and body would glow. The Companions would refrain [from speaking] before him and he would not talk to any of them."¹¹ This has been reported in many hadith.

The angels fought his (may Allah bestow peace and blessings upon him) side in the Battle of Badr. It was seen by some of the Companions and some of them heard their voices. They attended to support them in the events of Uhud, Khandaq, tribe of Qurazah and Hunayn.

Regarding the miracle of the splitting of the moon for him (may Allah bestow peace and blessings upon him), Al-Khattabi said, "The splitting of the moon is a great sign that was not from any of the signs of the [other] Prophets (upon them all be peace). This is because he was manifest to the heavenly realms outside the nature of what is in this compound world of creatures. There is no possibility of arriving to it by trickery, therefore this became a manifest proof."¹²

Ibn 'Abdulbarr said, "It was reported in the hadith that the splitting of the moon was seen by a great number of the Companions and it was reported by a great number to their like number of the successive

⁸ Al-Haytami in *Majma' al-Zawa'id* 8/257, 1/152.
⁹ Ibn Kathir in *al-Bidayah* 3/22.

generation."¹³ Then they transmitted it to a like number until it reached us.¹⁴ It is supported by the honourable passage.

أَقْرَبُ السَّاعَةِ وَأَنْتَ أَقْمَرُ

"The time approaches and moon split."¹⁵ Ibn al-Subki (may Allah show him mercy) said in his commentary of Ibn al-Hajib, "It has been authenticated with me that the splitting of the moon is mass transmitted with the text of the *Qur'an*, as reported in the authentic collections and others; it has many corroborating reports that leaves no doubt that it is mass transmitted." In the authentic collections is a hadith from Anas (may Allah be pleased with him): "The people of Makkah asked the Messenger of Allah (may Allah bestow peace and blessings upon him) for a sign, so they saw the moon split into two pieces until the mountain of Hira could be seen between them [the pieces]."¹⁶ In a hadith from Ibn Mas'ud (may Allah be pleased with him), who said, "The moon split in the time of the Messenger of Allah (may Allah bestow peace and blessings upon him) into two pieces: a part above the mountain and a part lower. Then the Messenger of Allah (may Allah bestow peace and blessings upon him) said

اشهدوا

'Testify!'"¹⁷

The rising of the sun for him (may Allah bestow peace and blessings upon him) was narrated by the Imams in their books. Similarly, in al-

¹⁰ When something is reported by a large number it means there is no doubt in its veracity. This is a principle of hadith methodology known as *mutawatir*, meaning mass transmitted. There is no doubt that this miracle occurred.

¹¹ *Qur'an*: al-Qamar 54:1.

¹² Al-Bukhari 6/631; Muslim 4/2159.

¹³ Al-Bukhari 4/251, 5/62; al-Tirmidhi 2182; Imam Ahmad 4/577; al-Tabarani in *al-Kabir* 10/94.

Mawzhib from Asma daughter of Umash (may Allah be pleased with her) that the Prophet (may Allah bestow peace and blessings upon him) received revelation when his head was in the lap of Ali (may Allah enoble his face) and he had not prayed 'asr until the sun set. Then the Messenger of Allah (may Allah bestow peace and blessings upon him) asked, "Have you prayed 'Ali?" He said, "No." Then the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

اللهم إنه كان في طاعتك وطاعة رسولاك فأرد عليه الشمس

قالت أسماء فرأيتها غربت ثم رأيتها طلعت بعد ما غربت
ووقفت على الجبال والأرض وذلك في الصبأ في خير

"O Allah, he was upon your obedience and the obedience of the Messenger; return the sun (raise it again)." I saw the sun set then I saw it come up after it had set, until it was over the mountains and the earth." "It was part of the redness at Khaybar. It was reported by al-Tahawi that Ahmad ibn Salah said, "It is necessary for those on the path of many knowledges to memorize the names of the hadiths because these are the signs of prophethood." Al-Tahawi and Qadi 'Iyad authenticate this report.

Al-Tabarani reports that Jabir (may Allah be pleased with him) said,

أمر الشمس فتأخرت ساعة من نهار

"The Messenger of Allah (may Allah bestow peace and blessings upon him) commanded the sun and it paused for a while in the day."

It was reported that the sun was blocked from our Prophet (may Allah bestow peace and blessings upon him) during the heavenly ascent. He (may Allah bestow peace and blessings upon him) returned

14

Al-Fatama in Tadhkirah al-Muhammadaw 96.

and informed them about the people, sights and signs that included a caravan. They asked, "When is it due?" He said, "On Wednesday." That was a day when Quraysh were honoured and awaiting when they did not arrive on that day: the Messenger of Allah (may Allah bestow peace and blessings upon him) prayed then the day was increased for an hour and the sun did not move (then the caravan arrived in this time)." It was mentioned by al-Qadi 'Iyad in a narration of Yunis ibn Bukir from Ibn Ishaq. Similarly, it was reported that the sun was delayed on the day of the trench when they were busy at 'asr time.

The satans were stoned with shooting stars when he (may Allah bestow peace and blessings upon him) was sent. It was reported from Ibn 'Abbas (may Allah be pleased with him) and reported by many of the scholars. Similar accounts were reported in *al-Mawzhib* and others. The soothsayers were cut off when he (may Allah bestow peace and blessings upon him) was sent.

General miracles

From among his (may Allah bestow peace and blessings upon him) miracles is reviving the dead. From this, Allah (the Exalted) gave life to his honourable forefathers in terms of faith in him (may Allah bestow peace and blessings upon him). Reviving the dead is a miracle that many of his (may Allah bestow peace and blessings upon him) nation have had. It has been reported in *Risalah al-Qushayri* and others. The miracles of the awliyah are all his (may Allah bestow peace and blessings upon him) miracles. The sick were healed, impairments left as did wounds by his (may Allah bestow peace and blessings upon him) blessings. There are so many narrated that it is not possible to list them all. The changing of specifics, characteristics and attributes are all from his (may Allah bestow peace and blessings upon him) blessings; these are also many.

Inanimate objects spoke testifying to his (may Allah bestow peace and blessings upon him) message; they responded to his call and obeyed him. These are also very many and they cannot be enumerated. He (may

Allah bestow peace and blessings upon him) spoke to them, a tree came to him, stones praised [Allah] in his palms, as did food, the palm tree yearned for him, the doorstep of the house believed in him, the walls of the house called him (may Allah bestow peace and blessings upon him) and al-'Abbas and his offspring (may Allah be pleased with them), the mountain moved beneath his (may Allah bestow peace and blessings upon him) feet, the pulpit shook with his (may Allah bestow peace and blessings upon him) sermon, the cooked billy goat and sheep which were poisoned [spoke to him], the falling of the idols in the vicinity of the Ka'aba by his (may Allah bestow peace and blessings upon him) indication, he (may Allah bestow peace and blessings upon him) struck the stones that could not be moved on the day of the trench so they disintegrated like sand, animals spoke to him, testified to his message, responded to his call, and obeyed him (may Allah bestow peace and blessings upon him), and these are also too many to mention. The spiders made their webs around the entrance of the cave on the day of migration and pigeons laid their eggs. He (may Allah bestow peace and blessings upon him) talked to the camel, objected to its treatment [by his owners], it was humble to him (may Allah bestow peace and blessings upon him) and testified to him. He (may Allah bestow peace and blessings upon him) was obeyed by a mule, cattle, antelope, wolf, lizard, lion, wild animals, birds, crow, [farm] animals, and a child testified to his (may Allah bestow peace and blessings upon him) message.

He (may Allah bestow peace and blessings upon him) informed about unseen events before their reports and those that came after; these are so many that they cannot be counted! It is reported by al-Bukhari and Muslim from Hudhayfah (may Allah be pleased with him).

فأما رسول الله مقاما فما ترك شيئا يكون من مقامه ذلك
إلى قيام الساعة إلا حدثه حفظه من حفظه ونسيه من نسيه

"The Messenger of Allah (may Allah bestow peace and blessings upon him) stood before us for a time. He did not leave out anything from his time to our time except he spoke

about it. Whoever memorised, memorised it, and whoever forgot it, lost it."

These examples are many and cannot be exhausted! From these are the informing of the conditions of the Hour and these are also many things. Some manifested and others continued to be manifest in every time and every place. From the proofs of his (may Allah bestow peace and blessings upon him) prophethood are his visions and the dreams of others had about him are many. One of his (may Allah bestow peace and blessings upon him) miracles was the supplications that were answered and this type represents the majority of his (may Allah bestow peace and blessings upon him) miracles. From his (may Allah bestow peace and blessings upon him) miracles are the increased blessings in water, and blessings upon him) miracles are the increased blessings in water, food, and drinks like milk until the least of it would satiate and quench [those present]: at times one person and up to [or more] than ten people Allah (the Exalted) blessed him (may Allah bestow peace and blessings upon him) with miracles, in hundreds and thousands more. It has been authenticated that this occurred many times on journeys and while resident. The generality testified to the instances where most of the Companions were present. Especially in the event of Tabuk where the total number [of Companions] was thirty thousand. They saw a worm container of water satiate them; and there was more than enough to feed their animals and for their needs, as well as food. This was from the water that sprang from between his (may Allah bestow peace and blessings upon him) fingers. The coming of the [divine] support that caused him (may Allah bestow peace and blessings upon him) to give water to others, and these are also many.

Allah (the Exalted) protected him from his (may Allah bestow peace and blessings upon him) enemies and others. None of them got the upper hand, despite the tribes that gathered against his (may Allah bestow peace and blessings upon him) party. Many delegations of war came to him (may Allah bestow peace and blessings upon him), and they prepared traps, deception and trickery which are found in numerous

¹⁵ Mishkat 5779; Dalail al-Nubuwah 6/93

reports. Some of the Companions used to guard him (may Allah bestow peace and blessings upon him) until the Exalted sent His speech.

اللَّهُ يَعْصِيكَ مِنَ النَّاسِ

“Allah protects you from people.”

So he (may Allah bestow peace and blessings upon him) took his head out of his tent and said to them, “O people disperse. Allah protects me.” There was a man who was caught trying to assassinate the Prophet (may Allah bestow peace and blessings upon him) and he said to him, “You do not alarm nor fright. Even if you wanted to do this Allah would not allow it.” He (may Allah bestow peace and blessings upon him) forgave him.

The story [of the man from the al-ḥaṣhī tribe] who Abu Jahl prevented from his right, he (may Allah bestow peace and blessings upon him) ordered Abu Jahl to give the man his right. He [Abu Jahl] did so when he saw a great sign¹⁷ that made him obey the command of the Prophet (may Allah bestow peace and blessings upon him). This is affirmed in other tales as well and he saw many great signs, but his wretchedness overcame him as well as a group of the notables of Quraysh. It was because of their envy of him (may Allah bestow peace and blessings upon him) and clinging on to the beliefs of their forefathers and grandfathers, despite their rectification that he (may Allah bestow peace and blessings upon him) was the most truthful of the people since childhood. He (may Allah bestow peace and blessings upon him) had many excellent traits and all the descriptions of perfection. So Allah (the Exalted) destroyed them in the events of Badr and the Messenger of Allah (may Allah bestow peace and blessings upon him) specified the places in which they would meet their death. Each one was killed in that place which he (may Allah bestow peace and blessings upon him) specified. Miracles of this type are many and occurred to him (may Allah bestow peace and blessings upon

¹⁶ *Qur'an, al-Mā'idah 4:67.*

¹⁷ Abu Jahl saw a large camel come to attack him if he did not obey the Prophet (may Allah bestow peace and blessings upon him) and gave the man his right.

him) during expeditions.

Various recorded events

From the proofs of his (may Allah bestow peace and blessings upon him) prophethood, as reported in *al-Sirah al-Halabiyyah*, there was a storm in Khurasan [area in Afghanistan and Iran] in the year 474. Boulders fell and upon them was a great light with the following written upon them, “There is no deity except Allah, so worship Him. Muhammad is the Messenger of Allah, the Qurayshi.”

In Tabaristan [northern Iran] clouds were clearly seen with the following words, “There is no deity except Allah. Muhammad is the Messenger of Allah.”

It was reported from Ibn 'Abbas (may Allah be pleased with him) that birds came with pearls in their mouth with the following written on them, “There is no deity except Allah. Muhammad is the Messenger of Allah,” as reported in *al-Sirah al-Halabiyyah*. Some of them found written on some ancient rocks, “Muhammad is pious, righteous, and the master of trustworthiness.”

There was a tree found in India with a red leaf with white writing, “There is no deity except Allah. Muhammad is the Messenger of Allah.”

Another was seen in the sap of the tree with the following words written, “There is no deity except Allah. Muhammad is the Messenger of Allah.”

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Religion according to Allah is Islam.”

Found in the sap of the tree in India were the following words.

¹⁸ *Second line from the Qur'an: Aal 'Imran 4:19.*

"Required is the All-Merciful and the compassionate to the blessed paradise (those who believe) there is no deity except Allah; Muhammad is the Messenger of Allah."

There was found in India a tree whose fruits were like almonds that leaves come from with this written on them: "There is no deity except Allah; Muhammad is the Messenger of Allah."

In the year eight hundred and seven it was written on a grape seed with skilled writing in black, "Muhammad". Some of them found fish with "There is no deity except Allah" written on the right side and "Muhammad is the Messenger of Allah" on the left side.

Some of them caught a fish with "There is no deity except Allah" written on the right ear; "Muhammad" on the neck and "the Messenger of Allah" behind the left ear.

Some of them in Khurasan saw on their children written on one side, "There is no deity except Allah" and on the other, "Muhammad is the Messenger of Allah."

There was a child born in the year nine hundred and seventy four from black grandparents with whiteness in a circle upon which was written "Muhammad" in excellent writing. Another is that it was seen in Morocco on a man written in the whiteness of his right eye with the red veins, "Muhammad is the Messenger of Allah."

It is mentioned by Imam al-Shairani (may Allah show him mercy) in *Lataaif al-Anwar* that he saw on the head of a sheep written in exquisite letters, on the forehead, "There is no deity except Allah; Muhammad is the Messenger of Allah; he is sent with guidance; the religion of truth; He guides whomever He wills; whom He wills," repeated. It was seen by him in *Tafsih al-Radha'i* that a goat was seen with the name Muhammad (may Allah bestow peace and blessings upon him) written on his ear.

Another was seen in the book *Fath al-Mu'ial* of the erudite scholar al-Muqri who transmits from Imam Muhammad al-Tawazari that a child was born in Morocco on the bright nights of Rajab in the year

six hundred and seventy four. He had a black grandfather with a bright forehead with "Muhammad" written in black with letters that could be clearly read by anyone. He [al-Muqri] saw it and composed a work on it. Qadi 'Iyad in *al-Shifa'* and Ibn Mazarug in his commentary on the *Burrah* report that his (may Allah bestow peace and blessings upon him) name was written by a strong pen on stone; the reports of this are many.

Al-Muqri reports in *Fath al-Mu'ial* of the erudite scholar that he saw in Fez, in the year one thousand and twenty six, a black stone the size of a palm. In strong writing of a pen "there is no deity except Allah" on one side and "Muhammad is the Messenger of Allah" on the other; the colour of the writing was black. They were cut into it [the words on the rock] upon investigation using a sharp instrument until it had pierced to the other side. So we found likewise inside the rock. It was a sign found on the coast of the great ocean. It was known in Fez and they would take their pregnant women there to ease childbirth.

After his (may Allah bestow peace and blessings upon him) passing

From the proofs of his (may Allah bestow peace and blessings upon him) prophethood are those miracles that occurred after his (may Allah bestow peace and blessings upon him) passing that were proofs affirming his prophethood. Landl the truthfulness of his (may Allah bestow peace and blessings upon him) message, and these are many: One of which are the miracles of the awliyah of his (may Allah bestow peace and blessings upon him) nation that are continuous in every time and place. They cannot be denied except by him whose heart is close to Satan and there are no countries that are free from such [Islamic people]; not any time at all. Some have been gathered here and the books that are authored about it are many. If one was to gather all that occurred in one day in all the regions of the earth, it would be an extremely large book. All these miracles of his (may Allah bestow peace and blessings upon him) are indications of his truthfulness, the validation of his religion and the religion of Islam. Those possessing intelligence will draw close [accept Islam], there is no doubt in it except for the insignificant. It is

astounding that he who denies them displays his ignorance of Islam. All these are miracles of the Prophet (may Allah bestow peace and blessings upon him).

From the proof his (may Allah bestow peace and blessings upon him) prophethood is the fulfillment of the needs that they seek by him and that is something that has many [reports] which are not possible to innumerate. There are specific books authored about this: *Mishah al-Zalam/The Lantern in the Darkness* by Abu Abdullah ibn al-Nu'man, *Raghat al-Ahlam/The Aim of the Intelligent* by Nuruddin al-Halabi. I have mentioned all what they contain and more in my book *Hujjat Allah ala al-Malamin*.

From the proofs of his (may Allah bestow peace and blessings upon him) prophethood is the vastness of his sacred law. The scholars of his (may Allah bestow peace and blessings upon him) nation are the light of the religion, which is in every time and place and they remain steadfast and radiant. From the proofs of his (may Allah bestow peace and blessings upon him) prophethood are the signs which appeared in specific places in Makkah, such as the Kaaba, al-Murazam, the station of Ibrahim (upon him be peace), the manifest blessings which arrive to those who live there as well as the illumined city Medinah.

From the proofs of his (may Allah bestow peace and blessings upon him) prophethood are what was seen or witnessed by many of the righteous, as well as others, in their dreams that affirmed the religion of Islam that validated his (may Allah bestow peace and blessings upon him) prophethood. These are also many and cannot be counted! I have mentioned many in this book and all what was previously mentioned of his (may Allah bestow peace and blessings upon him) miracles and proofs of prophethood that occurred before his birth and after his passing (may Allah bestow peace and blessings upon him).

Imam al-Chazali

It has been transmitted via various statements of the Imams of the leaders of the four [Sunni] schools which are the schools of Islam, that which accords to validating his (may Allah bestow peace and blessings upon him) prophethood benefits him whom Allah (the Exalted) has enabled His guidance of those with intelligence. As for he whom Allah (the Exalted) has sealed his heart, his hearing and sight have been veiled, so he does not benefit from this speech. The Imam, the proof of Islam, Abu Hamid al-Chazali al-Shafi'i (may Allah show him mercy) said in *Ihya'*: "Know he who witnesses his (may Allah bestow peace and blessings upon him) states inclines to hearing reports that contain his (may Allah bestow peace and blessings upon him) character, actions, conditions, habits and disposition. His (may Allah bestow peace and blessings upon him) training of the different types of character. His (may Allah bestow peace and blessings upon him) guidance to their comprehension. His (may Allah bestow peace and blessings upon him) gentleness for the different types of creation, obeying their leader, despite what was related of astonishing matters from the answers of the narrow questioning. His (may Allah bestow peace and blessings upon him) innovative direction to rectify creation. His (may Allah bestow peace and blessings upon him) excellent indications in the outward details of the sacred law which surrounded the jurists and the intelligent from releasing the great precisions for all civilisations. There does not remain doubt or suspicion that this was acquired by trickery that was carried out by the strength of man. Rather it cannot be without support from the heavens and divine power. All this cannot be formed with lies and dubiousness. Rather his (may Allah bestow peace and blessings upon him) characteristics are testified to as a part of his truthfulness: even a bedouin genuinely saw him (may Allah bestow peace and blessings upon him) and said: "I swear by Allah that is not the face of a liar." He (the bedouin) testified to his (may Allah bestow peace and blessings upon him) truthfulness and his characteristics. So how would it be to those who witness his characteristics and see the practice of his (may Allah bestow peace and blessings upon him) states in all the sources and narrations.

19 *Ihya' 'Ulum al-Din/Revival of the Religious Sciences*, Imam al-Chazali's magnum opus.

"We are only narrating some characteristics to know excellent characteristics, to inform of the truthfulness of him (may Allah bestow peace and blessings upon him), his high rank, his great rank with Allah (the Exalted), that it was all given to him from Allah (the Exalted). He (may Allah bestow peace and blessings upon him) was unliterated, as he did not study knowledge nor read books [of previous religions]. Nor was there manifestation of the harm of the Arabs upon him (may Allah bestow peace and blessings upon him) despite being orphaned because they were [often] weak and oppressed. So from where did he (may Allah bestow peace and blessings upon him) arrive to excellent characteristics, manners and knowing the correct understanding as well as other types of knowledge, especially the knowledge of Allah (the Exalted), His angels, His books, as well as additional specialties of prophethood, without it clearly being revelation? How can man independently gain this power? If he (may Allah bestow peace and blessings upon him) only had these manners then it would be sufficient. It is manifest from his (may Allah bestow peace and blessings upon him) signs and miracles of which there cannot be any doubt to their arrival."

Imam al-Ghazali (may Allah be pleased with him) detailed a passage about his (may Allah bestow peace and blessings upon him) miracles and at the end said, "So great is the ignorance of he who looks at his (may Allah bestow peace and blessings upon him) states, then to his (may Allah bestow peace and blessings upon him) words, then to his (may Allah bestow peace and blessings upon him) actions, then to his (may Allah bestow peace and blessings upon him) character, then at his (may Allah bestow peace and blessings upon him) miracles, then at his (may Allah bestow peace and blessings upon him) sacred law that has lasted until now, then the spreading of this from drops of knowledge, then to the obedience of kings in his (may Allah bestow peace and blessings upon him) time and the time after, [helping] the weak and orphaned [and not accept Islam]. They opposed him (may Allah bestow peace and blessings upon him) after trusting him [a clear proof against them]. What greater success is there for someone who believes in him (may Allah bestow peace and blessings upon him), is truthful to him (may Allah bestow peace and blessings upon him), follows him (may Allah bestow peace

and blessings upon him) in all that was narrated and traced back to him (may Allah bestow peace and blessings upon him). We ask Allah (the Exalted) to give us success in following him (may Allah bestow peace and blessings upon him) in character, actions, states, and speeches by His grace and the vastness of His generosity" [Amiri], this completes the speech of Imam al-Ghazali.

Qadi 'Iyad

Imam al-Qadi 'Iyad al-Maliki (may Allah show him mercy) said in *al-Shifa'*, "If you ponder over half of what we have presented of his (may Allah bestow peace and blessings upon him) beautiful traits, praiseworthy life, his (may Allah bestow peace and blessings upon him) proficient knowledge, his (may Allah bestow peace and blessings upon him) composure, intellect and forbearance, his (may Allah bestow peace and blessings upon him) complete perfection, all his (may Allah bestow peace and blessings upon him) attributes, the witness of his (may Allah bestow peace and blessings upon him) state and correct speech, there is no doubt to his (may Allah bestow peace and blessings upon him) prophethood being a truthful call. This is sufficient for anyone who accepts Islam and believes in him (may Allah bestow peace and blessings upon him).

It was narrated from al-Tirmidhi and Ibn Qana' and others, with their chains, that 'Abdullah ibn Salam (may Allah be pleased with him) said,

يا قدم النبي ﷺ المدينة جنته لأنظر إليه فلما استنبت وجهه

عرفت أن وجهه ليس بوجه كذاب

"When the Prophet (may Allah bestow peace and blessings upon him) came to Medinah, I went to see him and it was

clear by his face that he did not have a face of a liar."²⁰

It was reported by Muslim and others that a delegation of a tribe came to him (may Allah bestow peace and blessings upon him) and the Prophet (may Allah bestow peace and blessings upon him) said to them,

إن الصد لله نصدته ونستعينه فمن يهده الله فلا مضل له
ومن يضل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك
له وإن محمدا عبده ورسوله قال له أعد علي كلمتك هؤلاء
فأفقد بلغن قاموس البحر هات يدك أبايعك

"All praise belongs to Allah, we praise Him, seek His aid, whoever Allah guides cannot be misguided. Whoever is misguided has no guide. I testify that there is no deity except Allah, the One, He has no partner and Muhammad is His servant and Messenger." He said, "Repeat your words to me because they are like reaching the depth of the ocean. Give me your hand so I can take oath with you."²¹

Jamia Ibn Shadad said, "A man from us called Tariq informed us that he saw the Prophet (may Allah bestow peace and blessings upon him) from Medina. He (may Allah bestow peace and blessings upon him) asked, 'Do you have something that you can sell to him?' We said, 'This camel.' He said, 'How much?' We said, 'So-and-so wisqs' of dates.' He took it by the halter and travelled to Medina. We said, 'We sold to a man but we do not know who and he has departed.' I said, 'He guaranteed to give me eight camels. I saw a man whose face was like the full moon and he did not break his agreement.' In the morning a man came with the dates and said, 'I am the Messenger of Allah (may Allah bestow peace and blessings upon him) to you, instructing you to eat from these dates

²⁰ Al-Bayhaqi 5/264.

²¹ Muslim 46, Mishkat 8860, Majma' al-Zawa'id 4/288.

²² This is fifty portions of dates.

and consume until they are finished.' We did that."

Al-Jalandi, king of Oman, was informed when the Messenger of Allah (may Allah bestow peace and blessings upon him) called him to Islam. Al-Jalandi said, "I swear by Allah, that you have indicated to the unlittered Prophet (may Allah bestow peace and blessings upon him) and he does not instruct except goodness, except he (may Allah bestow peace and blessings upon him) is the first to do it. He (may Allah bestow peace and blessings upon him) did not forbid anything except he was the first to leave it, he (may Allah bestow peace and blessings upon him) overcame without vanity, he (may Allah bestow peace and blessings upon him) overcame without irritation, he (may Allah bestow peace and blessings upon him) was loyal to his agreement and kept his promise, and I testify that he is a Prophet."

Nafarawiah said about the words of the Exalted,

يَكْفُرُ أَزْوَاجًا بِبَيْتِي وَأَنَا لَمْ أَكْفُرْ بِهِ قَار

"Whose oil would dazzle even though no fire touched it."²³ This is the example that Allah (the Exalted) made about His Prophet (may Allah bestow peace and blessings upon him). He said, "It is almost as if his sight indicates to his prophethood, even though he had not recited the Quran." 'Abdullah ibn Rawahyi (may Allah be pleased with him) said, "Even if there was no clarifying passage, just looking at this Prophet is sufficient [to realise his truthfulness]. This completes the speech the Qadi'iyah

Imam Kamal al-Din ibn al-Hamam al-Hanafī

Imam Kamal al-Din ibn al-Hamam al-Hanafī (may Allah be pleased with him) said in his book al-Musarrah fi al-Aqaid al-Munjiyah fi al-Akharah/

²³ Quran: Nur 24:35.

Journeing in the Beliefs That Save One in the Afterlife, without something from the expression of the commentary of Imam Kamal al-Dīn Ibn Abī Sharīf al-Sharī (may Allāh show him mercy), he said, "The tenth principle in proving the prophethood of our Prophet Muḥammad (may Allāh bestow peace and blessings upon him), we testify that Muḥammad (may Allāh bestow peace and blessings upon him) is the Messenger of Allāh. He (the Exalted) sent him (may Allāh bestow peace and blessings upon him) to all creation with guidance and the religion of truth and as the seal of the prophets. He (may Allāh bestow peace and blessings upon him) abrogates all the sacred law that came before him because he (may Allāh bestow peace and blessings upon him) calls to prophethood and manifest miracles that truthfully prove his claim. His (may Allāh bestow peace and blessings upon him) call to prophethood is definitive and does not bear doubt. The manifestation of his (may Allāh bestow peace and blessings upon him) miracles that came to him of breaks of the natural laws when challenged about his call to prophethood. It is a means that clarifies the truthfulness in what he (may Allāh bestow peace and blessings upon him) calls to Allāh (the Exalted), as there is no meaning of miracles other than this. His (may Allāh bestow peace and blessings upon him) face was a proof of his truthfulness because creation is unable to do that, it is an action from Allāh (Almighty and Majestic). All that he (may Allāh bestow peace and blessings upon him) gave is a clarification of his truthfulness, to what Allāh (the Exalted) transmitted to him. This is the meaning of challenging so that Allāh (the Exalted) finds him in accordance to His speech. This is as if the existence agrees by saying, he is truthfully from Allāh. That is the truthfulness of the Messenger (may Allāh bestow peace and blessings upon him), by bringing creation to affirm the call of prophethood like someone standing before a king in front of the kings of the world. In a state that the person is accepted, before those present, in the presence of the king. He affirms that he is a Messenger (may Allāh bestow peace and blessings upon him) from that king to them. This claim of the message from the king is like saying to dominion that his messenger to them is truthful in what he transmits, of the message to them. So stand in your position opposing their practices and do it in order to arrive to definitive knowledge because he (may

Allāh bestow peace and blessings upon him) is truthful in rank, in speech and it is as if the king says 'you [O Prophet] are truthful.'

Allāh (the Exalted) manifested to our Prophet (may Allāh bestow peace and blessings upon him) miracles in three matters. The greatest of them is the Qurān. Then the state of his (may Allāh bestow peace and blessings upon him) being, which continues with the greatness of his character, noble description, perfect knowledge and actions. Despite the fact that he (may Allāh bestow peace and blessings upon him) never accompanied a teacher for instruction nor wise person for education. Then what manifest at his (may Allāh bestow peace and blessings upon him) hands of miracles: the splitting of the moon into two pieces; the greeting of the stones before prophethood and after; the inclining of the tree to him, the yearning of the tree which he used to deliver sermons from and then he moved to the pulpit; the springing of water from his fingers that was seen by all those present, all the people drank and a great number of camels; the amount of water that changed from little to become plentiful after the release of his saliva into a pail that was scooped in Hudaybiyah, there were one thousand and four hundred, so consumption was among a large crowd, as reported in the ḥadīth in Abu Ṭālib, there were thousands who ate from one piece of bread; the informing of the fried sheep that it was poisoned, this is clear in the ḥadīth of al-Bukhārī that they heard the glorifications of the food he was eating. More than this has been reported.

*The opinion of al-Suhayl about some of this is that they are signs of prophethood not miracles, meaning that they are not termed miracles because there is no challenge to prophethood. When he (may Allāh bestow peace and blessings upon him) called to prophethood this applied and the claim of prophethood was affirmed from the beginning until the time Allāh (the Exalted) took him. As if each moment was renewed, all that occurred in terms of breaking of norms were miracles that coincided with the pretext of the claim of prophethood. It is as if he (may Allāh bestow peace and blessings upon him) said in every moment,

'I am a Messenger of Allah to all creation.'²⁴ And he (may Allah bestow peace and blessings upon him) is saying every time a miracle occurred, 'This is a proof of my truthfulness.'

As for the Qur'an, it is an intellectual miracle that remains forever which even the most eloquent were unable to match in its augustness, its singular styles and its eloquence.

As for his (may Allah bestow peace and blessings upon him) [miraculous] being, it continues with respectable etiquette and honourable characteristics, which could exhaust one's lifetime in attempting to train one's *nafs* and not arrive to this [honourable character] like him (may Allah bestow peace and blessings upon him). This includes forbearance, perfect humility for the weak from him (may Allah bestow peace and blessings upon him) then raising them, [bearing] the criticism of creation of him, patience, pardoning those who reached him with evil, returning evil action with goodness, generosity, complete abstinence in the world, severe fear of Allah (the Exalted); even this severe fear was manifest when a strong wind came, or similar in the times which they are exposed to the wildness of the heavens in terms of eclipses and so on. Similar are those mentioned of honourable, noble characteristics, such as loyalty with promise, fulfilling trusts, maintaining family ties,

²⁴ This comment is backed by many proofs. The Qur'an: al-Araf 7:158, "Say, O mankind! I am the Messenger of Allah to you all, of Him to whom belongs the kingdom of the heavens and of the earth. There is no god but He. He gives life, and causes death. Believe then in Allah, and in His Messenger, the Prophet of the common folk, who believes in God and His words, and follow him, happily so you will be guided!"

The Prophet Muhammad (peace and blessings of Allah be upon him) said, "Whoever of my nation hears about me, be they Jew or Christian, and does not believe in me, will not enter paradise" (Muslim).

The Prophet Muhammad (peace and blessings of Allah be upon him) said, "I was given five things that no one was given before. I was sent to the red and the black, the earth was purified as a place of prostration for me, I was given victory over my enemy, though fear over a month's travelling distance and I can partake in the spoils of war. It was said, ask and it is given and my intercession is concealed from my nation" (Muslim 52 and Al-Dayrarn 2468). The Prophet Muhammad (peace and blessings of Allah be upon him) is a Messenger to the universe and is the only global prophet, as all others were sent to specific people.

and all what assists the seeker. He (may Allah bestow peace and blessings upon him) has the highest rank of all creation. He (may Allah bestow peace and blessings upon him) used to frequently reflect, Allah bestow peace and turning to Him (the Exalted) seventy times a renew turning back and turning to Him (may Allah bestow peace and blessings upon him) from the majestic and magnitude of Allah, he (may Allah bestow peace and blessings upon him) would deem little, looking at it previous rank, to what he was before and it was out of gratefulness to [previous] rank, to what he was before and it was out of gratefulness to the Exalted for this great blessing of obedience. Leaving the passions of the *nafs* [ego]. These things do not occur except to he who has been given knowledge of Allah (the Exalted); whilst he has gifted them from Him. He (may Allah bestow peace and blessings upon him) never supported his *nafs*, ever, unless the unlawful acts that Allah (the Exalted) decided were transgressed. He (may Allah bestow peace and blessings upon him) did not choose between two matters except he (may Allah bestow peace and blessings upon him) would choose the easiest of them.²⁵ By my life, and blessings upon him (may Allah bestow peace and blessings upon him) whoever sought a right from him (may Allah bestow peace and blessings upon him) did not need a witness because he was generous without the need of a witness to be present, because of his (may Allah bestow peace and blessings upon him) blessed, truthful disposition and the clarity of his conscience. As the seeker of refuge of the Real, 'Abdullah ibn Salam (may Allah be pleased with him) said, all he saw was in his (may Allah bestow peace and blessings upon him) face. He knew that he (may Allah bestow peace and blessings upon him) was not a liar.

Ibn al-Hannan said, 'I said in a composition that praised this:

"When he glanced, he realised from his face, passions were raised from the encounter, he saw the truth, sincerity together and the combination of all honourable virtues in one example."

He also said elsewhere,

"When he glanced for a moment at his face, he witnessed the truth unfold before him, free of the machinations of the *nafs*; there is no one

²⁵ There was no sin attached to the easiest matter.

transparent with him for a day except they are successful.'

"The meaning of 'transparent' is anyone who transparently follows him (may Allah bestow peace and blessings upon him) in worship. And the many honourable virtues that are called for in many volumes of works authored are inexhaustible. All this was despite being brought up in a people without any teaching of knowledge and manners; they were proud and destroyed because of it, the astonishment of their wealth, worshipping the machinations of their selves. He (may Allah bestow peace and blessings upon him) was not known to go to a teacher of the People of the Book or to return to them to learn from them. Nor to a wise man to depend on their treatment. Rather he (may Allah bestow peace and blessings upon him) remained amongst them and he manifested outstandingly vast knowledge and eloquent wisdom; despite him (may Allah bestow peace and blessings upon him) remaining unlettered, not reading or writing. This is the most brilliance of his (may Allah bestow peace and blessings upon him) matter and the manifestation of a proof of him (may Allah bestow peace and blessings upon him).

"He (may Allah bestow peace and blessings upon him) informed of the unseen matters of the previous generations and the states of the nations disappeared that were not read about except those who went to books. The different individuals that were indicated to them at that time when knowledge of them was rarely known, in those present of the People of the Book, without being stingy to them and by being easy with them. He (may Allah bestow peace and blessings upon him) was not known to have been taught by anyone. Moreover, there were many of the People of the Book who did not have anyone to ask about various things, so the Quran was sent to clarify [these matters]. Like the tale of Musa and Khidr, Yusuf and his brothers, the people of the cave, Luqman and his sons, and so on, from the Torah, Gospel, Psalms, the scrolls of Ibrahim and Musa (upon them all be peace); which are amongst those which the scholars believed in and it was not possible to deny.

"He (may Allah bestow peace and blessings upon him) informed about forthcoming matters and they occurred exactly as he said [or was

predicated in the Quran). Such as the speech of the Exalted about the Romans when they defeated the Persians,

الْمَغْلَبَةُ أَرْدُوا فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سِتْعُونَ
سَنَةً فِي بَطْحِ سِنِينَ

Alif Lam, Mim; the Romans were conquered in the lowest of the earth and they will defeat them afterward between three to seven years...²⁶ The Exalted said,

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِينَ
You will enter the sacred masjid [Makkah] in safety as Allah wills.²⁷ The Exalted said,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَظِرَّنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَظَرَ الَّذِينَ آمَنُوا مِنْ قَبْلِهِمْ وَلَيَمَكِّنَ لَهُمْ دِينَهُمُ الَّذِي
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

The promise of Allah for those of you who believe and do good actions that He will make them leaders in the earth as He made them leaders of them before; and to make their religion firm as He is pleased with it for them and change their fear into safety.²⁸ All of this happened exactly as it was predicated.

"When we affirm his (may Allah bestow peace and blessings upon him) prophethood we affirm the prophethood of all the prophets, and we affirm all what he (may Allah bestow peace and blessings upon him)

²⁶ Quran: al-Rum 30:1-4. The Romans did defeat the Persians exactly as predicated.

²⁷ Quran: Fath 48:27.

²⁸ Quran: al-Nur 24:55.

informed us with. In summation of the prophethood of all the prophets (may Allah bestow peace and blessings upon them)."

This completes the speech of al-Kamal ibn al-Hamam.

Ibn Taymiyyah al-Hanbali

Imam Abu al-Abbas Ahmad ibn Taymiyyah al-Hanbali (may Allah show him mercy)²⁹ said in his book *al-Jawab al-Sahih fi al-Radd 'ala Man Badal Din al-Masih* / *The Authentic Response to Answer Who Changed the Religion of the Messiah*, in four volumes, "The life of the Messenger of Allah (may Allah bestow peace and blessings upon him) is a sign, his character, his speech, his statures, his actions and his law are a sign, his nation is a sign, he taught his nation their religion this is a sign, the miracles of the righteous of his nation are a sign. This, his (may Allah bestow peace and blessings upon him) truthfulness, his call to prophethood is a manifestation of the care shown to him [by Allah (the Exalted)] from when he (may Allah bestow peace and blessings upon him) was born until he was sent [with the message] and from when he was sent [to Medina] until he passed away. Reflect on his (may Allah bestow peace and blessings upon him) lineage, his city, his origin and his virtues; because he (may Allah bestow peace and blessings upon him) was the most honourable of the people of the world in lineage, from the descendants of Ibrahim (upon him be peace) through whom Allah (the Exalted) made prophethood and the book [the Quran] in his (may Allah bestow peace and blessings upon him) offspring. There was no prophet after Ibrahim (upon him be peace) except that he was from his lineage. He [Ibrahim] was given two sons, Isahq and Isma'il [both were prophets], who are mentioned in the Torah as such. The Torah gave glad tidings that [prophethood] would be from the children of Isma'il (upon him be peace). There was none in the offspring of Isma'il (upon him be peace) that was given glad tidings of prophethood except it was manifest in none other than him (may Allah bestow peace and blessings upon him). Ibrahim (upon him be peace)

supplanted for the offspring of Isma'il (upon him be peace) so that a messenger would come from them. Then from the clite of Quraysh from the offspring of Ibrahim (upon him be peace), from the tribe of Hashim who were the clite of Quraysh, from Makkah, the major residence, the city of the Ka'aba that was built by Ibrahim (upon him be peace) [the city of the Ka'aba that was built by Ibrahim (upon him be peace)] He [Ibrahim] called people to hajj and they continued to go there from the time of Ibrahim (upon him be peace). It is mentioned in the books of the prophets with the best description.

"He (may Allah bestow peace and blessings upon him) was the most complete of the people in upbringing and nurture. He (may Allah bestow peace and blessings upon him) continued to be known as truthful, pious, just and honourable character. He (may Allah bestow peace and blessings upon him) abandoned obscenity, oppression and all lowly characteristics. This is testified to by all those who knew him (may Allah bestow peace and blessings upon him) before prophethood and after. He (may Allah bestow peace and blessings upon him) was not known for faults, not in his speech, not in his action, not in his character. He (may Allah bestow peace and blessings upon him) never practised lies, oppression or immorality, ever. His (may Allah bestow peace and blessings upon him) character and form are the most complete and perfect. He (may Allah bestow peace and blessings upon him) comprised all excellences as a proof of his perfection. He (may Allah bestow peace and blessings upon him) was unlettered from an unlettered people. He (may Allah bestow peace and blessings upon him) was not known to study with the people of the Book: the Torah and Gospel. He (may Allah bestow peace and blessings upon him) never read any of the knowledge of the people and did not sit with their adherents.

"He (may Allah bestow peace and blessings upon him) was not given prophethood until by Allah he completed forty years." Then this

²⁹ He repented from his wrongs before death.

³⁰ There is disagreement upon this within the Ash'ari and Mawardi schools. Here Ibn Taymiyyah takes the Ash'ari opinion because the Ash'aris say that prophethood comes with revelation/wahi and that came at the age of forty. The Mawardis say, "There is an indication that he is the first messenger created and the last one testified" (Mulla Ali al-Qarni, *Daw' al-Matali' 'ala Bada' al-Amali*, p. 106).

astounding and great matter came to him (may Allah bestow peace and blessings upon him). Words (the Quran) the like of which had never been heard by the first or last generations. He (may Allah bestow peace and blessings upon him) was informed to command them by what none of his people knew previously. No one before him (may Allah bestow peace and blessings upon him) or after him knew, nor in any of his areas, nor in any of the times, what he (may Allah bestow peace and blessings upon him) had come with. Nor one of his (may Allah bestow peace and blessings upon him) peers came with the like thereof; no one came with the like of such astonishing things and signs: no one called to sacred law better than his (may Allah bestow peace and blessings upon him) sacred law. No religion manifested over the rest of the religions in terms of knowledge, proofs, power, and strength like his (may Allah bestow peace and blessings upon him).

"Then he (may Allah bestow peace and blessings upon him) followed the practices of the prophets; they are [seen as] the weakest of people [by the foolish]. They were denied by the people of position and their enemies. They went to destruction and destroyed those who followed them [those who denied prophets]. Just like the disbelievers do with the Prophets and their adherents. Those who follow him (may Allah bestow peace and blessings upon him) do not follow him (may Allah bestow peace and blessings upon him) in desire or fear. They are not with him (may Allah bestow peace and blessings upon him) for wealth that he (may Allah bestow peace and blessings upon him) had to give to them nor position that he would put them in nor did he have a sword. Rather the sword, wealth and position were with his (may Allah bestow peace and blessings upon him) enemies. Those who followed him (may Allah bestow peace and blessings upon him) were harmed with many types of injury and they were patiently bearing and did not turn away from their religion when the sweetness of faith and knowledge admixed in their hearts.

"Makkah was a place that people came to for pilgrimage since the time of Ibrahim (upon him be peace). They came together in its season in the caravans of the Arabs. He (may Allah bestow peace and blessings upon

him) came to them and conveyed the message to them. He prayed to Allah (the Exalted) for patience over their lies and denial, harshness and hollowness, and exposure to rejection, until the people of Yathrib came together. They were neighbours of the Jews and they heard and knew of him (may Allah bestow peace and blessings upon him). So when he (may Allah bestow peace and blessings upon him) called them, they knew he was the awaited Prophet (may Allah bestow peace and blessings upon him) who they were informed about by the Jews. They heard of him (may Allah bestow peace and blessings upon him) and did not know where Allah bestow peace and blessings upon him) began to spread in the tenth year [of the message]. They believed in him (may Allah bestow peace and blessings upon him) and gave him their oath. He (may Allah bestow peace and blessings upon him) and his Companions migrated to their city [Yathrib] blessings upon him) and they would defend him. Those who followed him (may Allah bestow peace and blessings upon him) went to Medinah. His (may Allah bestow peace and blessings upon him) Companions from the emigrants [from Makkah] and helpers [from Medinah] did not believe his [message] out of worldly desire or fear, except for a few of the helpers who only outwardly accepted Islam. Some of them perfected their Islam later.

"The permission to fight was given to him (may Allah bestow peace and blessings upon him), then he instructed (the Companions) He (may Allah bestow peace and blessings upon him) remained steadfast upon the command of Allah (the Exalted) until the path was complete and it was perfected by truthfulness, justice and loyalty. He (may Allah bestow peace and blessings upon him) never lied once, he (may Allah bestow peace and blessings upon him) did not oppress anyone and did not deceive anyone rather he (may Allah bestow peace and blessings upon him) was the most truthful of people, most just of them and most loyal in maintaining agreements. Despite the differing states that he (may Allah bestow peace and blessings upon him) was in: war, peace, safety, fear, wealth, poverty, scarcity, abundance, sometimes the manifestation of the enemy, and sometimes the manifestation of the enemy upon him (may Allah bestow peace and blessings upon him). All of this was necessary to perfect and complete the path until the call was manifest in all of the provinces of the Arabs that were filled with the worship of

ids, the news of soothsayers, obeying creation, denying the Creator, spilling sacred blood, severing family ties, not knowing about the afterlife, and the return [to Allah]. They became the most knowledgeable of the people of the earth of their religion, the most just of them and the most virtuous, until the Christians of Syria would say when they saw them, 'The companions of the Messiah are not better than they.' This is the impact of their knowledge and action upon the earth and the other effects. The intelligent knows the difference between these two matters.

'He (may Allah bestow peace and blessings upon him) was manifest by the command and the obedience of the Creator. They preceded him over their souls, wealth and lives. He (may Allah bestow peace and blessings upon him) did not leave silver coins, gold coins, sheep, or camels, just a mule and weapons that were in deposit to a Jewish man for thirty portions of barley that his family took. The wage of his (may Allah bestow peace and blessings upon him) hand was spent upon his family. The remainder was spent for the good of the Muslims because the ruling was that no one inherits [from prophets]. No one took anything of his inheritance. He (may Allah bestow peace and blessings upon him) was in all times manifesting astonishing signs at his hand and honourable sciences that were not lengthy in description. He (may Allah bestow peace and blessings upon him) informed them about what will be and it was. He (may Allah bestow peace and blessings upon him) commanded goodness, forbade evil, allowed good things, forbade all evil things, and he explained the sacred law slowly; until Allah (the Exalted) completed His religion that He sent to him (may Allah bestow peace and blessings upon him). His (may Allah bestow peace and blessings upon him) sacred law came as the most complete sacred law. Nothing was known as good for the intellect except it was known and commanded. There was no evil that was known to the intelligent except it was evil and forbidden. He (may Allah bestow peace and blessings upon him) did not order anything for it to be said, if only he did not order it. He (may Allah bestow peace and blessings upon him) did not forbid anything for it to be said if only he did not order it. He (may Allah bestow peace and blessings upon him) allowed pure things and he (may Allah bestow peace and blessings upon him) did not forbid anything except there was law concerning it. He

(may Allah bestow peace and blessings upon him) forbade ugly things and did not allow any of it that others allowed. He (may Allah bestow peace and blessings upon him) combined all excellences that he (may Allah bestow peace and blessings upon him) and his nation are upon. It was not mentioned in the Torah, Gospel and the Psalms the types of goodness that was from Allah, the angels and on the Day of Judgment except that he (may Allah bestow peace and blessings upon him) came with it in the most perfect aspect. He (may Allah bestow peace and blessings upon him) informed of things that were not in these books and these books had no answer to its justice, the many distinctions, the assignment of his many virtues, the desire for good actions, except they were given to him (may Allah bestow peace and blessings upon him) and he was perfect in them.

'When the intelligent looks at the acts of worship that were explained in the law and other devotional actions of the nation, their virtues and superiority appear. Likewise, the boundaries, the rulings and the rest of the sacred law and the perfections of his (may Allah bestow peace and blessings upon him) nation over other nations in each virtue. When we weigh their knowledge with the knowledge of the rest of the nations, the manifestation of their virtue is more than their knowledge. When we weigh their religion, acts of worship and obedience of Allah (the Exalted), then this religion is manifest over theirs. When we weigh their courage and exertion in the path of Allah (the Exalted), their patience upon disliked [things] for the sake of Allah (the Exalted), it is manifest that they [the Muslims] are greater in exertion and have more courageous hearts. When we weigh their generosity, efforts and kindness, it is clear that we are more generous and more honourable than them. These are the virtues that they have achieved that we know of, and that he (may Allah bestow peace and blessings upon him) ordered us by. There was nothing that was not clear in the books which came that he (may Allah bestow peace and blessings upon him) did not complete, as the Messiah completed the law of the Torah. The virtues of those who followed the Messiah and their knowledge of some of the Torah, some of the Psalms, some of prophethood, some of the Messiah, some of what would come before and after the apostles, and sought aid from the speech of

philosophers and others until they entered the religion of the Messiah that which was not part of it. As for the nation of Muhammad (may Allah bestow peace and blessings upon him), they did not read another book before him. Rather the generality believed in Musa, Jesus, Dawūd (upon them be peace), the Torah, the Gospel and the Psalms; merely from this aspect [of belief without reading them]. He (may Allah bestow peace and blessings upon him) ordered them to believe in all the Prophets and read all the books that were sent by Allah (the Exalted). He (may Allah bestow peace and blessings upon him) forbade them from believing in one and denying the remaining Messengers. His (may Allah bestow peace and blessings upon him) nation do not seek to adopt something in the religion without it already being present. They do not innovate with what Allah (the Exalted) sent down with authority. There is no explanation of the religion except by what Allah (the Exalted) has clarified. Yet there was nothing reported to them of the news of the prophets and their nations except to reflect. It does not speak about their peoples except that they agree that he (may Allah bestow peace and blessings upon him) was truthful. They did not know about those claiming to be true or false but they clung to it [the religion]. They knew that falsehood is lies and whoever enters something into the religion which is not part of it from the speech of the philosophers of India, Persia and the Greeks, as well as others, are heretics and innovators. They [the righteous] maintained the religion of what the Companions of the Messenger of Allah (may Allah bestow peace and blessings upon him) followed and this is the religion of the nation who have truthful tongues, and the agreement of the majority of the Muslims [scholars] and their generality. Whoever leaves this is censured and banished from the majority. This is the method of the people of the Sunnah and congregation/Ahl al-Sunnah wa al-Jamā'ah.³¹ They are manifest (upon the truth) until the establishment of the Hour. Those who the Prophet (may Allah bestow peace and blessings upon him) said,

³¹ A follower of one of the following groups in fiqh, or jurisprudence: Hanafi, Shafi'i, Hanbali or Maliki; and Ashari or Maturidi in belief. If someone claims to be from Ahl al-Sunnah and is not from these groups then his claim is not correct.

لا يزال طائفة من أمتي ظاهرين على الحق لا يضرهم من
عالمهم ولا خذلهم حتى تقوم الساعة

A group of my nation will remain steadfast on the truth. They are not harmed by those who oppose or forsake them until the establishment of the Hour.³²

³²Some Muslims contended despite the agreement upon these principles, which is the religion of the Messengers generally and the religion of Muhammad (may Allah bestow peace and blessings upon him) specifically. Whoever opposes these principles has blameworthy heretics with them. Allah (Almighty and Exalted) sent messengers with beneficial knowledge and righteous actions. Whoever follows the Messenger (may Allah bestow peace and blessings upon him) has felicity in this world and the afterlife. The only reason innovation enters [the religion] is because of those who limit the following of the truth of the prophets in knowledge and action. When Allah (the Exalted) sent Muhammad (may Allah bestow peace and blessings upon him) with guidance and the religion of truth, that is taken by the Muslims of his nation. All beneficial knowledge and righteous actions that his (may Allah bestow peace and blessings upon him) nation has taken from their Prophet (may Allah bestow peace and blessings upon him). As well as all that benefits the intellects of his (may Allah bestow peace and blessings upon him) nation; it is the most complete nation in all the attributes of knowledge and action. It is known that every perfection in every subsidiary matter that is studied is from a principal teacher. This necessitates that he (may Allah bestow peace and blessings upon him) is the most perfect human being in knowledge and religion. These are the matters that are necessary to know because it [the Quran] was truthful when He told him to say: 'I am a Messenger of Allah to you all.'³³ This completes the speech of Ibn Taymiyyah.

³² Muslim 3544; Abu Dawūd 3710c; Ibn Majaah 10; Ahmad Ibn Hanbal 21359.

³³ Quran: al-Araf 7:158. This is the proof that the Messenger of Allah (may Allah bestow peace and blessings upon him) is the only prophet for the world as all other messengers were for their nations alone.

Imam al-Qusallani

Imam al-Qusallani said in *al-Mawahib al-Laduniyyah/The Other Worldly Bestowal*, "Know there is no way of encompassing a dot of the ocean of His (the Exalted) knowledge. Or a drop of that which Allah (the Exalted) poured from the clouds of his (may Allah bestow peace and blessings upon him) knowledge. If you ponder what Allah (the Exalted) graced him (may Allah bestow peace and blessings upon him) with - concise and comprehensive speech - he (may Allah bestow peace and blessings upon him) was specified with innovative wisdom, excellent lifespan, from his (may Allah bestow peace and blessings upon him) speech was news of the previous peoples, the nations that no longer exist, the bygone laws, like the stories of the Prophets with their people, news of Musa and Khidr (upon them peace), Yusuf and his brothers, the people of the cave, Dhu al-Qarnayn and others, the beginning of creation, news of the realms of the afterlife that were not in the Torah, the Gospel, the Psalms and the scrolls of Ibrahim and Musa, the manifestation of the states of the prophets and their nations, the secrets of their knowledge and the placing of their life stories, announcing the laws they concealed and hid in their books, and other than this which was affirmed by their scholars. They were not able to deny what was mentioned to them, rather they submitted to it. Especially about the effulgence of knowledge, excellent manners, character, admonition, wisdom, and announcing the way to proofs for the intellectuals. Repelling a group of the nation with clear manifest proofs. Indicating to the sciences of knowledge that the people adopt and speak about them. Their indications are proofs, such as language, clarification, Arabic, laws of the sacred law, training the intellect, knowing the knowledges of the realities of the heart, and so forth, of the types of knowledge and comprising all the sciences which benefit the recitation of his (may Allah bestow peace and blessings upon him) nation. This includes medicine, dream interpretation and accounting, and other things that cannot be counted or limited. I conclude that this entire chapter is about his (may Allah bestow peace and blessings upon him) outspread truth without exhausting any proofs. The ocean

of his (may Allah bestow peace and blessings upon him) knowledge is overflowing without the proof becoming cloudy. It is impossible that it be from a human without support from the oceans of divine power and other worldly bestowal."

This concludes the speech of Imam al-Qusallani (may Allah show him mercy).

From the debates of Ibn Qayim with one of the scholars of the people of the book

Imam Shamsuddin Ibn Qayim al-Hanbali said in his book *Zad al-Ma'ad fi Huda Khayr al-'Ibad/The Daily Substance on the Guidance of the Best of Worshipers*, "There was a debate between me and one of the scholars of the People of the Book concerning the matter of the Prophet (may Allah bestow peace and blessings upon him). I said to him in the middle of my speech, 'Your slander of the prophethood of the Prophet (may Allah bestow peace and blessings upon him) includes the fact you refute the Lord (Blessed and Exalted). Slander of Him, may He be glorified, which you attribute to Him is great oppression, foolishness and corruption. Allah is exalted above all that, clearly.' He said, 'How do you necessitate that to us?'"

"I said, 'Moreover it is more than that because your rejection is not without denying Him and rejecting His (the Exalted's) existence. Because you say that Muhammad (may Allah bestow peace and blessings upon him) is not a true prophet according to you and according to you he is an unjust king. So you set about lying about Allah, to say that He did not do, then you add to this by making the unlawful lawful, then making them obligatory and making it law, abrogating belief, smiting necks (of those who oppose you), killing those who follow the Messenger (may Allah bestow peace and blessings upon him) even though they are the people of the truth, capture their women and sell their offspring and

children. Then you continue to do this, conquering the earth and then attribute all that to Allah (the Exalted) and say that He commanded you to do this. The Lord (the Exalted) witnesses all what you do with the people of truth and the followers of the Messenger (may Allah bestow peace and blessings upon him). And you continue slandering for thirty-three years (addressing the scholar). Despite this you [claim to] support Him and give Him victory and hold His command lofty and consolidate the doors of victory outside the honour of human beings. Greater than that is that you answer His call by destroying His enemies without action from yourselves. Rather sometimes it is by calling to Him and attributing it to the Glorified without calling to him (may Allah bestow peace and blessings upon him)? That necessitates all the proofs that He asks about and considers it correct and beautiful promises. Then you implement His promise according to complete direction, glad and complete. This is from you, of the upmost lies, treachery and oppression because I do not lie about anything from Allah (the Exalted) and remain likewise. I do not oppress those who falsely [claim to follow] their prophets and messengers. Or seek to raise them in the earth and change it to how you want by killing the men of Allah, their parties and the followers of the Messengers. And I continue to always help them. Allah (the Exalted) is free from all that. He does not take the right nor cut the throats. He talks about what the Lord (the Exalted) revealed to him (may Allah bestow peace and blessings upon him) and despite this I do not oppress him from the trickery of the lies against Allah (the Exalted). Or by saying I was given revelation and he (may Allah bestow peace and blessings upon him) was not revealed with anything. He who says he was sent similar to what Allah (the Exalted) has sent down, then it necessitates people deny him in [these] two matters and it is necessarily one of these [matters]. Either we say there is no creator of the world or disposer. If there is not a maker for the world, a disposer, possessing ability, and wisdom. Then take their hands and accept it wholeheartedly and made it free from the oppressors. When [these descriptions] do not benefit anyone [other than Allah], then how could He not own the earth, the heavens and the rulings of the most wise? Second, attributing to their Lord (the Exalted) that which does not benefit Him from oppression, foolishness tyranny, and

always misguiding creation, always and forever. Helping lies and being established in the earth, answering His call, establishing His command afterward and always raising His words. The manifest of His call and refutation of the prophethood from century to century on the heads of the witnesses in every call. So where is this from the actions of the wisest of the wise and the most merciful of the merciful? You have truly lied about the Lord of the universe, the greatest lie, slandered Him in the severest manner, and denied Him totally. We do not deny most of the liars stand in existence, manifesting their thorns. Yet we do not add the liars stand or extend the period, rather controlling His Messenger to the matter or extend the period, rather controlling His Messenger (may Allah bestow peace and blessings upon him) and his followers. So you can erase their influence, cut off their roots and eradicate them prejudicially. This is the practice of Allah (the Exalted) with His servants from the beginning of the world until Allah (the Exalted) makes those upon the earth inherit it!

"He, after listening to these words, said, 'I seek refuge with Allah from saying He is an oppressor or a liar. Rather all that is attributed from the People of the Book is affirmed because it is the path they set out and followed their tracks. These are the people of salvation and happiness in the afterlife?'"

He [Ibn Qayim] said to him, "How can the path of truth be by your lies and accusations? Imitating the traces of the people of the truth and happiness? You do not give precedence about knowing his message and you do not move to the message?"

"Ibn Qayim said, 'You need to be truthful because it is mass transmitted in many reports that he (may Allah bestow peace and blessings upon him) is the Messenger of the Lord of the universe to all the people of the world, in their books and for their nations. To call the People of the Book to his (may Allah bestow peace and blessings upon him) religion and not to kill those who do enter his (may Allah bestow peace and blessings upon him) religion. Until the lesser affirm the tax. But the disbeliever is perplexed and arises immediately.'" This completes the debate of Ibn Qayim. So know this and Allah (the Exalted) is the

guide.

Conclusion

About believing in him (may Allah bestow peace and blessings upon him), obeying him, revering him, loving him, seeking his aid, visiting him (may Allah bestow peace and blessings upon him) because of the specific reverence from al-Shifa' of Qadi 'Iyad (may Allah show him mercy). This comprises of four parts.

His (may Allah bestow peace and blessings upon him) miracles, proofs of prophethood and signs are that he (may Allah bestow peace and blessings upon him) is the last of the prophets and Messengers of Allah to the jins and humankind together. To believe in each one of them who was sent is necessary for all people and jins from his (may Allah bestow peace and blessings upon him) time until the Day of Judgement. Allah (the Exalted) said,

قَاتِلُوا يَالِهَ وَرَسُولَهٗ

"So believe in Allah and His Messenger," meaning Muhammad (may Allah bestow peace and blessings upon him) The Exalted said,

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمَبشُرًا وَنَذِيرًا لِّلَّذِينَ آمَنُوا يَالِهَ وَرَسُولَهٗ

"We sent you as witness, bringer of glad tidings and warner to make them believe in Allah and His Messenger." The Exalted said,

قَاتِلُوا يَالِهَ وَرَسُولَهٗ الَّذِي آمَنَ يَالِهَ وَكَلِيْمَهٗ

34 Quran: al-Taghabun 64:8.
35 Quran: al-Fath 48:8-9.

وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

"So believe in Allah and His Messenger, the unlettered Prophet who believes in Allah and His words, follow him so that you are guided." So belief in the Prophet Muhammad (may Allah bestow peace and blessings upon him) is necessary for everyone and their faith is not complete without belief in him (may Allah bestow peace and blessings upon him) Their Islam is invalid without him (may Allah bestow peace and blessings upon him). Allah (the Exalted) said

وَمَنْ لَّمْ يُؤْمِنْ يَالِهَ وَرَسُولَهٗ فَإِنَّا لَنُفَصِّلَنَّ سَعِيْرًا

"He who does not believe in Allah and His Messenger. We have prepared for the disbelievers the inferno." 36

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

أَمْرٌ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَوَعُودُهُمْ

بِي وَبِعَابِ جَنَّتِ بِمَا فَإِذَا قُتِلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ إِلَّا بَصْفَهَا

وَجَسَائِدُهُمْ عَلَى اللَّهِ

"I was commanded to fight³⁷ the people until they testify that there is no deity except Allah and believe in what I have come with. If they do this then their blood is protected from me except by the right [of Islam], and their accounting is for

36 Quran: al-Araf 7:158.

37 Quran: al-Fath 49:13.

38 It does not mean just physical fighting but also using other methods of vanquishing disbelief, such as writing articles of refutation and so on. Sheikh Ramadan al-Bouti said the verb form does not denote killing.

Allah ³⁹ In the narration of al-Bukhari and Muslim from Ibn 'umar (may Allah be pleased with them) who narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, "I was commanded to fight" the people until they testify that there is no deity except Allah and Muhammad is the Messenger of Allah...⁴⁰ " Like the remainder of the hadith. Faith in him (may Allah bestow peace and blessings upon him) is that he believes in his prophethood and that the messengership is given to him by Allah (the Exalted). He believes in all what he (may Allah bestow peace and blessings upon him) came with and said. The sincerity of the heart of this conforms to the testification of the tongue that he is a Messenger of Allah (may Allah bestow peace and blessings upon him). So when he combines the truthfulness of the heart with utterance of the testification on his tongue then it completes his faith and belief in him (may Allah bestow peace and blessings upon him).

As for the necessity of obeying him (may Allah bestow peace and blessings upon him), Allah (the Exalted) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِّعُوا اللَّهَ وَرَسُولَهُ

⁴¹ O you who believe, obey Allah and His Messenger. ⁴² The Exalted said,

فَلِ اطِّعُوا اللَّهَ وَارْتَبِعُوا

⁴³ Say, "We obey Allah and the Messenger." ⁴⁴ The Exalted said,

³⁹ Al-Bukhari 25; Muslim 35; Abu Dawud 2640; al-Tirmidhi 2606, 2650.

⁴⁰ It does not mean just physical fighting but also using other methods of vanquishing disbelief, such as writing articles of refutation and so on.

⁴¹ Al-Bukhari 25; Muslim 22; Ibn Hibban 175, 219; al-Daraqutni 1/232; al-Bayhaqi 1/92, 367; al-Baghawi 33.

⁴² Quran: al-Anfal 8:20.

⁴³ Quran: Aal 'Imran 3:32.

وَاطِّعُوا اللَّهَ وَارْتَبِعُوا رِزْوَانَهُ

⁴⁵ Obey Allah and obey the Messenger so you will be shown mercy. ⁴⁶ He (the Exalted) said,

وَإِنْ نَطِيعُوهُ تَهْتَدُوا

⁴⁷ If you obey him you will be guided. ⁴⁸ The Exalted said,

مَنْ يَطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

⁴⁹ Whoever obeys the Messenger has obeyed Allah. ⁵⁰ The Exalted said,

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

⁵¹ What the Messenger gives you take, what he forbids avoid. ⁵² The Exalted said,

وَمَنْ يَطِيعِ اللَّهَ وَارْتَبِعِ رَسُولَهُ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالضَّالِّقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رِجَالًا

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عِلْمًا

⁵³ Whoever obeys Allah and the Messenger are with those who Allah has blessed of the Prophets, the truthful, the martyrs and the righteous. What excellent companions they are! That is the grace from Allah (the Exalted) and they suffice that Allah is all-Knowing. ⁵⁴ The Exalted said,

⁴⁴ Ibid., 132.

⁴⁵ Quran: al-Nur 24:45.

⁴⁶ Quran: al-Nisa' 4:80.

⁴⁷ Quran: al-Hashr 59:7.

⁴⁸ Quran: al-Nisa' 4:69-70.

وَمَا أَرْسَلْنَا مِنْ نَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

"We have not sent a Messenger except to be obeyed by the permission of Allah."⁴⁹

He (the Exalted) made His obedience with the obedience of the Messenger (may Allah bestow peace and blessings upon him) by adjoining His obedience with his (may Allah bestow peace and blessings upon him) obedience, and promising for this an excellent reward. As well as promising those who oppose it with an evil ending. It is necessary to follow his (may Allah bestow peace and blessings upon him) example and avoid what he (may Allah bestow peace and blessings upon him) forbade.⁵⁰ The leading commentators said, "Obeying the Messenger is in adhering to his practice and submitting to all the sacred law he came with." And they said, "Allah did not send a Messenger except it was an obligation for those to whom he was sent to obey him."

It was narrated by al-Bukhari from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

من اطاعني فقد اطاع الله ومن عصاني فقد عصى الله ومن اطاع امري فقد اطاعني

"Whoever obeys me obeys Allah. Whoever disobeys me has disobeyed Allah. Whoever obeys my leader has obeyed me."⁵¹

Whoever obeys him (may Allah bestow peace and blessings upon him) follows his practice, follows his commands and adheres to his guidance.

⁴⁹ Ibid., 64.

⁵⁰ Essentially, following the Sunnah has two levels. The first is following all lawful activities and avoiding all unlawful activities – these are all the obligatory (*fardh*) and necessary (*taajib*) matters. The second part is adherence to anything that is a confirmed and desired Sunnah.

⁵¹ Al-Bukhari 6/116; Muslim 3/33; al-Nasai 4/154; Ibn Majah 30; Imam Ahmad 2/93.

Allah (the Exalted) said,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

"Say: 'If you love Allah then sincerely follow me. Allah will love you and forgive your sins.'⁵²

Love of the servants of Allah and His Messenger (may Allah bestow peace and blessings upon him) is in their obedience to them and being pleased with what they ordered and forbade. Then the love of Allah (the Exalted) means you are pardoned and blessed. The Exalted said,

فَلِمَ نُبَايَعُ بِاللَّهِ وَالرَّسُولِ أَلَنُنَافِئُ إِلَيْهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

"So believe in Allah and His Messenger, the unlettered prophet who believes in Allah and His words. So follow him so that you be guided."⁵³ The Exalted said,

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيَسَلِّمُوا تَسْلِيمًا

"No, by your Lord, you do not believe until you make him a judge between your disagreements until you do not find any hardship in what is decreed and you accept it wholeheartedly."⁵⁴ Meaning accepting you (may Allah bestow peace and blessings upon him) as a judge. The Exalted said,

⁵² Quran: Aal 'Imran 3:31.

⁵³ Quran: al-A'raf 7:158.

⁵⁴ Quran: al-Nisa' 4:65.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ

"Definitely in the Messenger of Allah there is an excellent exemplar for he who hopes in Allah and the Last Day." ⁵⁶ Al-Hakim al-Tirmidhi said, "The example in the Messenger is in adhering, following his practice and leaving opposition in speech and action."

It was narrated by al-Tirmidhi rared *hasan sahih*:

وَعَنْ أَبِي تَجِيحِ الْعَرِيضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعَيْونُ فَقُلْنَا يَا رَسُولَ اللَّهِ كَانَتْهَا مَوْعِظَةً مُؤَدِّعَةً فَأَوْصَانَا قَالَ أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِن تَأْتَرَ عَلَيْكُمْ عَبْدٌ وَإِنَّهُ مَن يَعِشْ مِنْكُمْ فَتَسْتَرِي اجْتِلَافًا كَبِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الرَّاشِدِينَ الْمُهَيَّبِينَ عَفَّوْا عَلَيْهَا بِالْتَوَاجُدِ وَإِنَّا كُمْ وَمُصَنَّنَاتِ الْاَلْفِ قَرْنِ كُلِّ بَدْعَةٍ ضَلَالَةٌ

Abi Najih al-irbadi ibn Sariyah (may Allah be pleased with him) said, "The Messenger of Allah (may Allah bestow peace and blessings upon him) admonished in a manner that shakes our hearts and made our tears flow." They requested, "O Messenger of Allah, advise us as if it was the farewell sermon." He replied, "I advise you to fear Allah, to hear and obey even to a slave who is a leader. Whoever of you lives shall see much controversy. So my practice is necessary upon you and the practice of rightly guided successors: cling to it stubbornly, beware of new matters as every innovation is

⁵⁵ Quran: al-Ahzab 33:21.

*misguidance.*⁵⁶

It was narrated by Muslim and others from Jabir (may Allah be pleased with him) who reports that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

إِنَا بَعْدَ فَنَ اَصْدَقِ الْحَدِيثِ كِتَابِ اللَّهِ تَعَالَى وَإِنِ الْاَفْضَلُ الْهَدْيِ
هُدْيِ مُحَمَّدٍ وَرَبِّ الْاُمُورِ مُحَدَّثَاتِهَا وَكُلِّ مَحْدَثَةٍ بَدْعَةٍ وَكُلِّ بَدْعَةٍ
ضَلَالَةٌ وَكُلِّ ضَلَالَةٍ فِي النَّارِ

"To commence: the most truthful speech is the book of Allah; the best guide is the guidance of Muhammad; the earliest of matters are the new ones; every new matter is innovation; all innovation is misguidance; all misguidance is in the fire." ⁵⁷ It is narrated in a *hadith*,

مَنْ سَنَّ سُنَّةَ حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا
"Whoever makes a new practice has the reward of it and the reward of those who do it."⁵⁸ It was narrated that Umar (may Allah be pleased with him) said about Tarajah (daily night prayers in Ramadan), "What a blessed innovation this is."⁵⁹

It was reported from the righteous predecessors of the Companions, successors and those after them (may Allah be pleased with them all), as well as those who followed them, that they had great keenness to follow his (may Allah bestow peace and blessings upon him) practices. Ibn 'Umar (may Allah be pleased with him) said, as reported in Imam

⁵⁶ Abu Dawud 4608; al-Tirmidhi 2677; Ibn Majah 43; 44; Imam Ahmad 4/126; Ibn Abi 'Asim in *al-Sunnah* 27; 32; 54; 57; al-Ajuri in *al-Sharh* 46; 47.

⁵⁷ Ahmad ibn Hanbal 3/310; *al-Durr al-Manthur* 2/225.

⁵⁸ Ibn Majah 207; Imam Ahmad 4/360; *Mishkar* 1/93-6.

⁵⁹ Al-Bukhari 2/187r; Imam Malik 231.

Malik's (may Allah show him mercy) *al-Muwarrā*. "Allah sent Muhammad (may Allah bestow peace and blessings upon him) to us and we did not know anything. We only did what we saw him (may Allah bestow peace and blessings upon him) do." 'Umar ibn 'Abdulaziz (may Allah show him mercy) said, "The practices of the Messenger of Allah (may Allah bestow peace and blessings upon him) and the leaders, meaning the rightly guided caliphs, are his (may Allah bestow peace and blessings upon him) practice as well."⁶⁰ Take from them the truthfulness of the book of Allah, using it to obey Allah, the power of the religion of Allah (the Exalted). None of them changed it nor altered it and none of their opinions opposed it. Whoever follows them is guided. Whoever seeks victory is given victory by it (book of Allah). Whoever opposes it and follows a path other than the believers, then Allah (the Exalted) gives him what he sought and his origin is hell, and what an evil journey's end!"

Imam al-Shafi'i (may Allah be pleased with him) said, "No one has any of the practice of the Messenger of Allah (may Allah bestow peace and blessings upon him) unless he follows it." It was reported that Imam Ahmad (may Allah show him mercy) said, "One day I was with a group then left for the bathroom by acting on the hadith,

من كان يؤمن بالله واليوم الآخر فلا يدخل الحمام الا بعتر

'Whoever believes in Allah and the Last Day should not enter the bathroom without covering.'⁶¹ I was not uncovered.

So that night I had a dream that a voice said to me, 'O Ahmad be joyous! Allah has forgiven you for actions upon the practice [Sunnah] and made you a leader.' I asked, 'Who are you?' He replied, 'Jibril!'"

⁶⁰ The rightly guided caliphs are Abu Bakr, 'Umar, 'Uthman and 'Ali (may Allah be pleased with them). Some say the fifth is 'Umar ibn 'Abdulaziz and others say it is Imam Hasan (may Allah be pleased with them). The opinion of Imam Hasan fits into the hadith, that the rightly guided caliphate would be thirty years and then it would become oppressive kingship.

⁶¹ Al-Khatib 12/332.

Opposing his (may Allah bestow peace and blessings upon him) command and changing his (may Allah bestow peace and blessings upon him) practice is misguidance and innovation. Allah (the Exalted) has promised him destruction and punishment. Allah (the Exalted) said,

فَيَخَذِرُ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ

"Warn those who oppose his command that they will be afflicted by tribulation and a painful punishment." Allah (the Exalted) said.

وَمَنْ يُضَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ

النُّورِ مَبْعُوثٌ لِنُورٍ مَا نُورٌ وَنُزِّلَهُ بِهِمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

"Whoever opposes the Messenger, after guidance was made clear to him, and follow a path not of the believers, We give what he is given and he arrives to the inferna, a wretched journey's end."⁶² It was reported by Abu Dawud from Abi Rafi'a, the freed bondsman of the Messenger of Allah (may Allah bestow peace and blessings upon him), who reports that the Prophet (may Allah bestow peace and blessings upon him) said,

لا الفتن أصدكم متكئا على أريكته يأنيه الأمر من أمري مما أمرت
أو نهيت عنه فيقول لا أدري ما وجدنا في كتاب الله اتبعناه

"Let none of you take to his pillow, reclining when one of my commands come to him, of what we have commanded or forbade, and for him to say, 'I do not know it. We only

⁶²

Quran: al-Nur 24:63.

⁶³

Quran: al-Nisa' 4:115.

follow what we find in the *Quran*.⁶⁴ There is an addition in the hadith reported by al-Maqdad, "The Messenger of Allah (may Allah bestow peace and blessings upon him) has not prohibited like Allah has prohibited."⁶⁵ It is necessary to avoid what he (may Allah bestow peace and blessings upon him) forbade because he did not speak from his passions rather it was revelation sent to him.⁶⁶ The *Quran* is outward revelation and the practice/Sunnah is inward revelation.

It is reported by al-Darami and others from Yahya ibn Jada'h (may Allah be pleased with him) that he said, "He came with books [many books] from the Torah upon the shoulder [of a shecp].⁶⁷ Then the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

كفى بقوم حفاوا قال ضللا ان يرضوا الي يملوا عما جاء به
نيهم ال غير نيهم او كتاب غير كتابهم فزنت اوتهم بكنههم ان
ازنتنا عليك الكتاب بئيل عليهم

"Sufficient [it is for] the people of folly," or he said, "Desiring misguidance," meaning inclining to, "From what has come to your Prophet and not to other prophets or their books." Then the following was sent, "Are you sufficing with what was sent to you of the book; recite it to them."⁶⁸ In another narration,

⁶⁴ Abu Dawud 4605; al-Tirmidhi 2663; Ibn Majah 13; al-Hakim 1/108; Mishkat 612. This hadith is refutation of the Quranites and the Modernists.

⁶⁵ This is not possible in the actions that are unlawful because they have all been explained. Rejecting hadith has three levels: it can be disbelief to reject it in its entirety and anything mass transmitted, a major sin for a known hadith, and nothing for following scholarly interpretation. A qualified jurist may give precedence to other proof, for example.

⁶⁶ Similar to Quranic passage al-Najm 53:3-4.

⁶⁷ Al-Darami 1/124; Faith al-Bari 9/68; al-Durr al-Munthur 5/148. The Quranic passage is from al-Ankabur 29:51.

ولو كان موسى حيا لا وسعه الا اتباعي
follow me.⁶⁸ Musa was alive then he would have no option except to

It was narrated from Abu Dawud and others that Abu Bakr the Truthful (may Allah be pleased with him) said, "I never left anything that the Messenger of Allah (may Allah bestow peace and blessings upon him) did without doing it. I feared to leave anything of his (may Allah bestow peace and blessings upon him) command that would cause deviation."

⁶⁸ Al-Bukhari.

LOVING AND REVERING HIM ﷺ

As for loving him (may Allah bestow peace and blessings upon him), Allah (the Exalted) said,

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَ
أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ
اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

"Say: if your parents, your offspring, your brothers, your partners, your clans, wealth that you have committed, trade that fear will slacken, homes that you are pleased with are more beloved to you than Allah and His Messenger and striving in His path, then wait until the command of Allah

comes and Allah does not guide the wrongdoing folk." Al-Shifa' states, "Sufficient is this spur, information, proof and evidence that necessitates loving him (may Allah bestow peace and blessings upon him), it is a necessary obligation and great concern, and he (may Allah bestow peace and blessings upon him) is deserving of it. If Allah (the Exalted) rebuked those with wealth, family, and his offspring when they are more beloved to him than Allah and His Messenger. He warned them by this promise. Wait until the command of Allah comes." [continuing until the end of the passage] Then they know that they are from those misguided and are not guided by Allah (the Exalted).

It was reported and authenticated by al-Bukhari from Anas (may Allah be pleased with him) said that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَحِبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ
أَجْمَعِينَ

"Nor one of you believes until I become more beloved to him than his offspring, his parents and all people."

It was reported by al-Bukhari and Muslim from Anas (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

ثَلَاثٌ مِنْ كُنْ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ تَعَالَى وَرَسُولَهُ
أَحِبَّ إِلَيْهِ مِمَّا سَوَاهَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا اللَّهُ تَعَالَى وَأَنْ
يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يَقْدِرَ فِي النَّارِ

¹ Quran: al-Tawbah 9:24.

² Ibid.

³ Al-Bukhari 1/15; Muslim 70: al-Nasai 8/114; Ibn Majah 67; Ahmad 5/208

"There people will find the sweetness of faith, he who Allah (the Exalted) and His Messenger are more important to him than anything else, someone who loves another only for the sake of Allah, and he who detests returning to disbelief as one would detest being flung into the fire."⁴

Al-Bukhari reports from 'Umar ibn al-Khattab (may Allah be pleased with him) who said to the Prophet (may Allah bestow peace and blessings upon him),

لأنت أحب إلي من كل شيء إلا من نفسي التي بين جنبي

"You are more beloved to me than anything except the soul that is between my two sides." Then the Prophet (may Allah bestow peace and blessings upon him) said to him,

إن يؤمن أحدكم حتى أكون أحب إليه من نفسه قال عمر
والذي أنزل عليك الكتاب لأنت أحب إلي من نفسي التي بين
جنبي فقال النبي ﷺ الآن يا عمر

"None of you believe until I become more beloved to him than himself." Umar said, "I swear by He who sent you with the book (the Quran), you are more beloved to me than my self that is between my sides." Then the Prophet (may Allah bestow peace and blessings upon him) said, "Now (you truly love), dear 'Umar."⁵

Al-Bukhari reports that Anas (may Allah be pleased with him) said that a man came to the Prophet (may Allah bestow peace and blessings upon him) and asked, "When is the hour, dear Messenger of Allah?" He asked,

ما أعددت لها

"What have you prepared for it?" He said, "I have not prepared much prayer or fasting but I love Allah and His Messenger." He replied,

أنت مع من أحببت

"You are with those who you love." It was narrated by al-Tirmidhi, al-Nasai from Sa'fwan ibn Qudamah (may Allah be pleased with him) that a man said, "O Messenger of Allah, I truly love you." He replied,

الراء مع من أحب

"The person is with whom he loves."

It was narrated by al-Tirmidhi from 'Ali (may Allah ennoble his face) that the Prophet (may Allah bestow peace and blessings upon him) took Hasan and Husayn (may Allah be pleased with them) then said,

من أحبني وأحب هذين وأبهما وأمهما كان معي في درجتي

يوم القيامة

"Whoever loves me and loves them, their father and their mother is with me in a rank on the Day of Judgement."⁶

Al-Tabarani reports that Aishah (may Allah be pleased with her) narrates that a man came to the Prophet (may Allah bestow peace and blessings upon him) and said, "O Messenger of Allah, you are more beloved to me than my family and my wealth. I remember you and cannot bear it until I come to look at you. Then I think about my death

⁶ Muslim 161-2; Ahmad 3/168; al-Hikmah 6/339; Ibn 'Asakir 4/187

⁷ Al-Bukhari 5702; Muslim 4779; Ahmad ibn Hanbal 5514

⁸ Al-Tirmidhi 3733; Imam Ahmad 1/76; Ibn 'Asakir 4/206

⁴ Al-Bukhari 1/21; al-Shifa' 2/44; Majma' al-Zawa'id 1/55; 88.

⁵ Al-Bukhari 5/6142; Ahmad 17155.

and your passing, after which you will enter paradise and be raised up with the Prophets. If I enter it, then I will not see you." Then Allah (the Exalted) sent the passage,

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
الْبَرِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رِجَالًا

"Whoever obeys Allah and the Messenger are with those who Allah has blessed of the Prophets, the truthful, the martyrs and the righteous. What excellent companions they are."

He (may Allah bestow peace and blessings upon him) called him and recited it to him. This man was Thawban, freed bondsman of the Messenger of Allah (may Allah bestow peace and blessings upon him). It was claimed that it was 'Abdullah ibn Zayd ibn 'Abdrabbuh. In another hadith a man came to the Prophet (may Allah bestow peace and blessings upon him) to look at him and he did not bow his head (most companions came to him with their heads bowed). He (may Allah bestow peace and blessings upon him) asked, "What is wrong with you?" He replied, "May my mother and father be sacrificed for you! I enjoy looking at you because on the Day of Judgement, Allah will raise you by His Grace..."⁹ Then Allah (the Exalted) sent the passage as reported previously.

Al-Asfahani reports from Anas (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

من أجنبي كان معي في الجنة
"Whoever loves me is with me in paradise."¹⁰ Even though
their ranks differ.

⁹ Quran: al-Nisa' 4:69-70.

¹⁰ Not found currently.

¹¹ Ibn 'Asakir 3/145

It was reported by Muslim from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

من أئد أمتي حيا ناس يكونون بعدي يود أحدهم لو رآني بأهله
وماله

"From those of my nation who love me strongly are a people who come after me who would wish to give their family and wealth just to see me."¹²

It was reported by Ibn 'Asakir from Abu Bakr the Truthful (may Allah be pleased with him), who said to the Prophet (may Allah bestow peace and blessings upon him), "I take oath by He who sent you with the truth, and blessings upon Islam of Abu Talib would have been more delightful The acceptance of Islam of Abu Quhafah – Abu Bakr's father! Islam. That was to my eyes than his [Abu Talib would have delighted your eyes."¹³ because the Islam of Abu Talib would have delighted your eyes."

Al-Bayhaqi reports that 'Umar Ibn al-Khattab said to al-'Abbas (may Allah be pleased with them), "I take oath by Allah that your acceptance of Islam is more beloved than my father's acceptance of Islam because you are more beloved to the Messenger of Allah (may Allah bestow peace and blessings upon him)."

Ibn Ishaq reports that a woman of the helpers had her father, brother and husband killed at Uhud with the Messenger of Allah (may Allah bestow peace and blessings upon him). She asked, "What happened to the Messenger of Allah (may Allah bestow peace and blessings upon him)?" They said, "He is well by the praise of Allah as you are pleased." She asked, "Show me him so I can look at him." When she saw him she said, "Every tribulation other than you is nominal!" Meaning insignificant.

'Ali Ibn Abi Talib (may Allah ennoble his face) was asked, "How did

¹² Muslim 5060; Imam Ahmad 9090.

¹³ Not found currently.

you love the Messenger of Allah (may Allah bestow peace and blessings upon him)?" He replied, "He is, by Allah, more beloved to us than our wealth, our children, our fathers, our mothers and more than cold water when thirsty."

Ibn al-Sunni reports in *Amal al-Yaum wa Laylah/Actions of the Day and Night* that 'Abdullah ibn 'Umar's (may Allah be pleased with him) leg became limp and it was said to him, "Remember the most beloved person to you so it [the pain] dissipates." He screamed,

يا محمداه فانثرت

"O Muhammad! (Ya Muhammad!) then it dissipated."

When death came to Bilal (may Allah be pleased with him) his wife cried out, "O misfortune!" He replied,

واطرباه غدا القى الأجرة محمدا وحزبه

"What joy! Tomorrow I meet the beloved Muhammad and his party."

It is reported that a woman came to Aishah (may Allah be pleased with her) and asked her, "Show me the grave of the Messenger of Allah (may Allah bestow peace and blessings upon him)." So she uncovered the grave, she cried, and then died.

Al-Bayhaqi reports that the people of Makkah, meaning the disbelievers, when they went to Zayd ibn al-Dahinah (may Allah be pleased with him) from the sacred precinct to kill him, Abu Sufyan ibn Harb said to him, before Abu Sufyan became Muslim, "I implore you before Allah, O Zayd! Would you love that Muhammad be in your place so we smite his neck and you would be with your family?" Zayd (may Allah be pleased with him) said, "I swear by Allah, I do not love that Muhammad be pricked by a thorn in his place now and I am

sat with my family at home." Abu Sufyan said, "I have never seen any people love anyone like the love the Companions of Muhammad have for Muhammad." Then Abu Sufyan (may Allah be pleased with him) joined in this love of the Messenger of Allah (may Allah bestow peace and blessings upon him) by becoming Muslim. Even until he was harmed in his eyes in one of the expeditions and came to the Prophet (may Allah bestow peace and blessings upon him) and the eye was in his hand, he (may Allah bestow peace and blessings upon him) gave him the choice of it being returned to its place or having better eyes than it in paradise. So he chose paradise and threw it from his hand. This is evidence to the strength of his faith and Islam that nullified his previous sins.¹⁴ May Allah (the Exalted) be pleased with him and the Companions of the Messenger of Allah (may Allah bestow peace and blessings upon him).

He [Qadi 'Iyad] said in *al-Shifa'*, "Know whoever loves something is affected by it and its trace is being agreeable to it. Without this, he is not truthful in his love and it is merely a claim. So the truthful in his love of the Prophet (may Allah bestow peace and blessings upon him) has manifest signs upon him. The first is that he follows him (may Allah bestow peace and blessings upon him), in practice/sunnah, follows his words and speech, adheres to his commands, avoiding prohibitions, displays manners in difficulty, ease, activity and disliked matters. A testification to this is the speech of the Exalted,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

"Say: if you love Allah then follow me; Allah will love you."

He prefers his (may Allah bestow peace and blessings upon him) law over the passions of the *nafs*, agreeing to its whims, and the indignation of the servant in the pleasure of Allah (the Exalted) [as he would fall from high rank because of doing these actions].

¹⁴ The Prophet (may Allah bestow peace and blessings upon him) has said in many hadiths that accepting Islam removes all previous sins, with the exception of debts that one owes.

¹⁶ Quran: Al 'Imran 3:31.

¹⁴ Ibn al-Sunni in *Amal al-Yaum wa al-Laylah* 213.

It was narrated in al-Tirmidhi from Anas (may Allah be pleased with him), who said, "The Messenger of Allah (may Allah bestow peace and blessings upon him) said to me,

يا بني إن قدرت أن تصبح وتسي ليس في قلبك غش لأحد
فأفعل ثم قال لي يا بني وذلك من سنتي ومن أحيا سنتي فقد
أحياي ومن أصبني كان معي في الجنة

*'Dear child, if you are able to be in the morning and evening and not have any rancour in your heart for anyone then do so.' Then he said to me, 'Dear child, this is my practice. Whoever revives my practice has loved me and whoever loves me is with me in paradise.'*¹⁷

Whoever is described with these attributes totally has completed their love for the sake of Allah (the Exalted) and His Messenger (may Allah bestow peace and blessings upon him). Whoever opposes some of these matters has deficiency in his love, but he can still be a lover. Using his (may Allah bestow peace and blessings upon him) words as proof when a companion was given the penalty for drinking and someone cursed him saying, "How often you have come with this!" The Prophet (may Allah bestow peace and blessings upon him) said,

لا تلعنه فإنه يحب الله ورسوله

*"Do not curse him because he loves Allah and His Messenger."*¹⁸

One of the signs of loving the Prophet (may Allah bestow peace and blessings upon him) is mentioning him often, because someone who loves something mentions it often. Another sign is much longing to meet him (may Allah bestow peace and blessings upon him), because every lover loves to meet their beloved. In the words of the poets, before they

¹⁷ Al-Tirmidhi 2687; Mishkat 175.

¹⁸ Ibn Sa'd 3/56; Abdurrazzaq 13552; al-Bidayah of Ibn Kathir 8/79.

entered Mcdinah was the following poetic meter, "Tomorrow we will meet the Beloved; Muhammad and his Companions."

Another sign is often mentioning him (may Allah bestow peace and blessings upon him) in reverence and respect when speaking about him (may Allah bestow peace and blessings upon him). Manifestation of humbleness when you hear his (may Allah bestow peace and blessings upon him) name. Abu Ishaq al-Tujibi said, "After his passing the Companions would mention him (may Allah bestow peace and blessings upon him) and they would display humbleness, their skin would tremble and they would weep. Most of the successors acted similarly." For some of them it was because of love and longing for him (may Allah bestow peace and blessings upon him). Some used to do it because of awe and reverence of him (may Allah bestow peace and blessings upon him). Some of them used to love those who love the Prophet (may Allah bestow peace and blessings upon him) and love those who had lineage to his (may Allah bestow peace and blessings upon him) family and wives by manifestation of love and respect. Whoever loves something loves whoever loves it! Allah (the Exalted) said about their (Ahl al-Bayt) right,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا

*"Allah only desires to remove filth away from you, family of the house, and purify you completely."*¹⁹ The Exalted said,

قل لا أسألكم عليه أجرًا إلا الصَّوْدَةَ فِي الْقُرْبَى
فإن لا تسألوا عنه أجرًا إلا الصَّوْدَةَ فِي الْقُرْبَى
فإن لا تسألوا عنه أجرًا إلا الصَّوْدَةَ فِي الْقُرْبَى
فإن لا تسألوا عنه أجرًا إلا الصَّوْدَةَ فِي الْقُرْبَى

*"Say, 'I do not ask of you a recompense for this, except love for my kinsfolk'"*²⁰ The Exalted said,

وَأَزْوَاجَهُ أَهْلَهُمْ

¹⁹ Quran: al-Ahzaab 33:33.

²⁰ Quran: al-Shura 42:23.

"His wives are their mothers."²⁰ Meaning it is necessary to honour, respect and revere them because they were wedded (to him (may Allah bestow peace and blessings upon him)).

It was reported by Muslim from Zayd ibn Arqam (may Allah be pleased with him) that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

أَشَدُّكُمْ إِلَهًا فِي أَهْلِ بَيْتِي

"Allah has implored you concerning the family of my house."²¹ Three times. Meaning he (may Allah bestow peace and blessings upon him) asked, by Allah (the Exalted), about the rights of the family of his house by being excellent and compassionate to them.

Zayd Ibn Hibban al-Rawi said, "We asked Zayd ibn Arqam, 'Who are the family of his house?' He replied, 'The family of 'Ali; the family of Ja'far, the family of 'Aqil and the family of al-'Abbas.'²²

It was reported by al-Tirmidhi from Zayd ibn Arqam and Jabir (may Allah be pleased with them) saying, "The Messenger of Allah (may Allah bestow peace and blessings upon him) said,

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ اخْتَلَمَ بِهِ لَنْ تَضَلُّوا كِتَابَ اللَّهِ وَعِزَّتِي أَهْلِي

بَيْتِي فَانظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا

"I have left with you that which if you should adopt you shall

²¹ Quran: al-Ahzab 33:6.

²² The Ahl al-Bayt, according to the Hanafis, is the tribe of Hashim, the family of 'Ali, the family of Ja'far, the family of 'Aqil, the family of al-'Abbas, and al-Harith the son of 'Abd al-Muttalib. According to the Shafis it is the tribe of Hashim and al-Muttalib. According to the Malikis it is the tribe of Hashim. (Source: Commentary of Imam Sawi on *Jawabarah al-Tamhid*, p. 67). More about the Ahl al-Bayt can be found in Sheikh Yusuf's other work called *Continuous Esteem of the Prophet's Family* (may Allah be pleased with him) published by Sheikhly Notes.

never go astray: the book of Allah and my family, the family of my house. So beware of oppressing me in them."²³ Meaning about (neglecting) their rights.

He (may Allah bestow peace and blessings upon him) said, as reported by al-Bukhari and others, about al-Hasan and al-Husayn (may Allah be pleased with them),

اللَّهُمَّ إِنِّي أَحِبُّهُمَا فَاحِبَّهُمَا

"O Allah I really love them, please love them."²⁴

He (may Allah bestow peace and blessings upon him) said (about al-Hasan and al-Husayn),

مَنْ أَحَبَّهُمَا فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ تَعَالَى وَمَنْ

أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ تَعَالَى

"Whoever loves them has loved me. Whoever loves me loves Allah the Exalted. Whoever hates them hates me. Whoever hates me Allah (the Exalted) hates."²⁵

In another narration he (may Allah bestow peace and blessings upon him) said about al-Hasan, "O Allah I truly love him, please love whoever loves him."²⁶

Al-Bukhari and others report that he (may Allah bestow peace and blessings upon him) said about Fatimah (may Allah be pleased with her),

فَاطِمَةُ بَضْعَةٌ مِنِّي يَعْظِمُنِي مَا يَعْظِمُهَا

²³ Al-Tirmidhi 3877; *al-Shifa'* 2/205; *Mishkar* 6/144

²⁴ Ahmad ibn Hanbal 2/446; *al-Bayhaqi* 10/273; *Fath al-Bari* 8/94

²⁵ Ibn 'Adi 3/95; Ahmad ibn Hanbal 2/288; *al-Bayhaqi* 4/29

²⁶ Al-Qadi 'Iyad in *al-Shifa'* 2/59.

Fatimah is part of me. It angers me whatever angers her.²⁷

He (may Allah bestow peace and blessings upon him) said to Aishah (may Allah be pleased with her) concerning Usamah ibn Zayd (may Allah be pleased with him),

أصيبه فإني أصبه

Love him because I love him.²⁸

From the signs of one's love of him (may Allah bestow peace and blessings upon him) is respecting the Companions of the emigrants (from Makkah) and helpers (from Medinah), knowing their rights, following them, praising them, opposing their enemies, checking the reports of the historians and heedless reporters, the innovators, the slanderers of any of them, from those who seek such things, in what was transmitted about them in this. Concerning the tribulation that was between them, we give the best interpretation and we extract from it in the correct manner when they were involved. We do not mention any of them with evil. Rather we mention their good traits and virtues, praise their lives and are silent about anything else. As he (may Allah bestow peace and blessings upon him) said,

إذا ذكر أصحابي فامسكوا

When my Companions are mentioned (in a bad way), withhold yourselves.²⁹ Allah (the Exalted) said,

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفْرَةِ وَرَحِمَةٌ لِنَبِيِّهِمْ

**Muhammad is the Messenger of Allah and those who are with him are stern against the believers and merciful to each*

27 Al-Bukhari.

28 Ibn Asakir 4/228.

29 Al-Tabarani 2/93; Majma' al-Zawa'id 7/202. Meaning do not ever say anything bad about the Companions.

other.³⁰ To the end of the surah.

The Exalted said,

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِذْنِ رَسُولِ اللَّهِ عَلَيْهِمْ وَرِضْوَانُهُمْ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تحتها الأنهارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

The foremost and the first of the emigrants, the helpers and those who follow them in their goodness, Allah is pleased with them and they are pleased with Him. He has prepared paradise for them from below which rivers flow, to abide in them forever and this is the greatest victory.³¹

The Exalted said,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يَبَايَعُونَكَ تَحْتَ الشَّجَرَةِ

Allah is pleased with the believers when they made oath with you below the tree.³² It was reported from al-Tirmidhi from Hudhayfah (may Allah be pleased with him) who narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

اقتدوا بالذين من بعدي أبي بكر وعمر

Follow those after me: Abu Bakr and Umar.³³

30 Quran: al-Fath 48:29. Sternness means that we do not compromise on the religion for disbelievers.

31 Quran: al-Tawbah 9:100.

32 Quran: al-Fath 48:38.

33 Al-Tirmidhi 663; Ibn Majah 97; Ahmad ibn Hanbal 5/372; al-Bayhaqi 5/12. This hadith also gives credence to follow the four madhabs because Ibn Mas'ud's teaching is in the Hanafi madhab and Ibn Umar's teaching is in the Maliki madhab (may Allah be pleased with them).

It was reported by 'Abdullah ibn Humayd from 'Abdullah ibn 'Umar (may Allah be pleased with them) who narrates that the Messenger of Allah (may Allah bestow peace and blessings upon him) said,

أصحابي كالنجوم بأيهم اقتديتم اهتديتم

"My Companions are like stars: if you follow one it will guide you."

He (may Allah bestow peace and blessings upon him) said,

الله الله في أصحابي لا تتخذوهم غرضا (أي هدفا للظعن) بعدي
فمن أحبهم فبحبي أحبهم ومن أبغضهم فببغضي أبغضهم ومن
آذاهم فقد آذاني ومن آذاني فقد آذى الله ومن آذى الله يوشك

أن يأخذنه

"Fear Allah, fear Allah in my Companions, do not make them a target after me. Whoever loves them has loved them because he loves me. Whoever hates them it is because they hate me. Whoever harms them has harmed me and whoever harms me has annoyed Allah. Whoever annoys Allah would wish he could take it back."³⁴ As mentioned in *al-Shifa'i*.

Muslim and others reported that the Prophet (may Allah bestow peace and blessings upon him) said,

لا نسبوا أصحابي فلو أنفق أحدكم مثل أحد ذهباً ما بلغ مد

أحدهم ولا نصيفه

"Do not curse my Companions: If you were to spend the

³⁴ Al-'Aynuli in *Kashaf* 1/147.

³⁵ Al-Tirmidhi 3762; Ahmad ibn Hanbal 5/54.

weight of the mountain of Uhud in gold you would not attain their level, not even half."³⁶

Abu Nu'aym reports in *al-Hilyah* from Jabir ibn 'Abdullah (may Allah be pleased with him) who said, "The Messenger of Allah (may Allah bestow peace and blessings upon him) said,

من سب أصحابي فعليه لعنة الله والملائكة والناس أجمعين لا

يقبل الله منه صرفا ولا عدلا

"Whoever curses my Companions has the curse of Allah, the angels and all people upon him. No obligatory or supererogatory action is accepted from him."³⁷

Al-Daylami reports from Jabir (may Allah be pleased with him) that the Prophet (may Allah bestow peace and blessings upon him) said,

إن الله اختار أصحابي على جميع العالمين سوى النبيين والمرسلين
واختار لي منهم أربعة أبابكر وعمر وعثمان وعلياً فجعلهم خير

أصحابي

"Allah chose my Companions from the entire universe except the Prophets and Messengers. Then chose four for me: Abu Bakr, 'Umar, 'Uthman and 'Ali, and made them the best of my Companions."³⁸ In another *hadith*, "All of my Companions are good."³⁹

He said in *al-Shifa'i*, "A man came to al-Mafi ibn 'Imran, one of the leading scholars, and asked, 'How is 'Umar ibn 'Abdulaziz compared

³⁶ Ahmad Ibn Hanbal 6/6; Ibn 'Asim in *al-Sunna* 2/478; *al-Durr al-Manthur* 6/172.

³⁷ Al-Tabarani 12/142; *al-Hilyah* 8/109; Ibn 'Asim 2/483.

³⁸ Al-Suyuti in *Jami' al-Jawami'* 4624; Kanz *al-'Ulmani* 33094.

³⁹ *Al-Shifa'i*.

to Mu'awiyah? He became angry and said, 'Do not compare any of the Companions of the Messenger of Allah (may Allah bestow peace and blessings upon him) to anyone. Mu'awiyah was his Companion, his in-law, he was entrusted to write the revelation from Allah (Almighty and Exalted).'" Ali al-Qari (may Allah show him mercy) said in his commentary of *al-Shifa'*, after what was mentioned, "Nor one of the scholars of this nation and scholars of this belief will attain the level of the Companions or the rank of their servants because they saw him (may Allah bestow peace and blessings upon him) and it was their elixir."⁴⁰ It had a great effect on whoever saw him (may Allah bestow peace and blessings upon him) and believed in him: be they great or small."

One of the signs of loving him (may Allah bestow peace and blessings upon him) is revering all what is attributed to him and what is known about him (may Allah bestow peace and blessings upon him), what is greatly testified to, his homes in Makkah and Medina, the places he frequented, what he (may Allah bestow peace and blessings upon him) touched or was known for. Imam Malik (may Allah show him mercy) did not ride on a mount in Medina. He said, "I am shy before Allah to have the hoofs of the mount tread on the soil in which has the Messenger of Allah (may Allah bestow peace and blessings upon him)."

One of the signs of loving him (may Allah bestow peace and blessings upon him) is abundant prayers and blessings upon him (may Allah bestow peace and blessings upon him). Allah (the Exalted) said,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ

وَسَلِّمُوا تَسْلِيمًا

"Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him with a worthy salutation." It is narrated in an authentic hadith from

⁴⁰ This was their secret that made them Companions as well as believing in him and dying in a state of Islam.

⁴¹ Quran: al-Ahzab 33:56.

Muslim that.

من صل على واحدة صل الله عليه بها عشر

"Whoever sends blessing upon me once, Allah sends ten blessings upon him."⁴² This is sufficient virtue and the greater pride to have.

The virtue of prayers and invocations upon the Prophet (may Allah bestow peace and blessings upon him) was reported in many hadiths, transmissions and reports, and I have gathered what was related about it in terms of the many benefits in my books. Especially the book *Sadar al-Darain fi Salah 'ala Sayyid al-Kaunayn/Happiness of Two Abodes in the Prayers upon the Master of the Two Realms* (may Allah bestow peace and blessings upon him). The like of which has not been authored before, as far as I know.

As for the forms of the virtuous transmissions and other reported transmissions of the scholars of the religion and the awliyah, they were gathered in *Jam'ia al-Salat/Compendium of Prayers*. They were not gathered in a book before, so adhere to them because you will not find anything similar.

One of the signs of his (may Allah bestow peace and blessings upon him) love is loving the Arabs. In the hadith of Ibn Umar (may Allah be pleased with him) he reports that the Prophet (may Allah bestow peace and blessings upon him) said,

من أحب العرب فبحبي أحبهم ومن أبغضهم فببغضي أبغضهم

"Whoever loves the Arabs it is from their love of me that he does so. Whoever detests them does so for their hate of me."

Reported by al-Tabarani in *al-Awsar* from Anas (may Allah be

⁴² Muslim 70: al-Nasai 3/50; Imam Ahmad 4/172.

⁴³ Al-Tabarani 12/455.

pleased with him). As well as being reported by Mulla 'Ali al-Qari in his commentary of *al-Shifa'*, "In summation it is necessary for everyone to love the family of the house [Ahl al-Bayt] and all the Companions from among the Arabs and non-Arabs, especially those of his (may Allah bestow peace and blessings upon him) kind, and not to be one of the Khawarij who detest the family of the house, for his love of the Companions would not benefit him. Neither be one from the Rawafidi who detest the Companions and their love of the family of the house will not benefit them. Do not comprise the ignorance of the masses of the non-Arabs, where they detest the Arabs by way of rebuke and lowering them because of evil speech. Because an evil end to their lives [dying without faith] is feared for them."

It was stated in *al-Shifa'*, "The reality of he who loves something is that they love everything that is connected to their love. This is the life story of the *salaf*, even in permissible matters and passions of the soul. It was reported that Anas (may Allah be pleased with him) loved butternut because the Prophet (may Allah bestow peace and blessings upon him) loved it. 'Abdullah ibn 'Umar (may Allah be pleased with him) wore sandals that had no fur on them, then he dyed them with yellow [hemal] when he saw the Prophet (may Allah bestow peace and blessings upon him) do so. There are many reports of things like this from the Companions and the righteous *salaf*. To the extent that Imam Ahmad did not eat melon because he did not know how the Prophet (may Allah bestow peace and blessings upon him) ate it."

One of the signs of loving him (may Allah bestow peace and blessings upon him) is detesting what Allah (the Exalted) and his Messenger (may Allah bestow peace and blessings upon him) detest, and showing enmity to their enemies. Avoiding whatever opposes the practice of the Messenger of Allah (may Allah bestow peace and blessings upon him), innovation of the religion, and they found burdensome whatever opposes his (may Allah bestow peace and blessings upon him) sacred law. Allah (the Exalted) said,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

"You will not find believers of Allah and the Last Day opposing the limits set by Allah and His Messenger, even if they are their fathers, their children, their brothers or their clan."⁴⁴

Those are the Companions who fought those whom they love. They fought their fathers and children for His pleasure. Abu Ubayd (may Allah be pleased with him) fought his father on the day of Uhud. Abu Bakr called his son to appear on the day of Badr. Musayyib Ibn 'Umar fought his brother of the day of Badr. 'Umar fought his uncle al-'As ibn Hisham on the day of Badr. 'Abdullah ibn 'Abdullah Ubayy Ibn Sullal, son of the head of the hypocrites, said to the Prophet (may Allah bestow peace and blessings upon him), "If you wish I will come with his head." Meaning he would kill his father.⁴⁵

One of the signs of his (may Allah bestow peace and blessings upon him) love is to love the Quran which came to him (may Allah bestow peace and blessings upon him). Love of reading it, acting upon it and understanding it. Loving his (may Allah bestow peace and blessings upon him) practice and refraining from the penalties. Ibn Mas'ud (may Allah be pleased with him) said, "Do not let anyone ask for anything except by the Quran." Whoever loves the Quran is loved by Allah and His Messenger (may Allah bestow peace and blessings upon him). From the signs of complete love of him (may Allah bestow peace and blessings upon him) is abstaining from the calls of the world. Preferring poverty and being described as such.⁴⁶

⁴⁴ Quran: al-Mujadilah 68:22.

⁴⁵ Please note, it is not allowed to have rulings enforced without a court. A valid court and judge must reply and not just anyone who thinks they are qualified! There is no vigilantism or rebellion in Islam.

⁴⁶ It is common place to refer to those on the spiritual path as the *faqira*/those in need.

One of the signs of his (may Allah bestow peace and blessings upon him) love is compassion for his nation, seeking to rectify their matters, lifting harm from them, and advising them with the best advice.

One of the signs of his (may Allah bestow peace and blessings upon him) love is giving advice to those who sought it for the sake of Allah (the Exalted), His Messenger (may Allah bestow peace and blessings upon him) and his nation, Allah the Exalted said,

لَا يَجِدُونَ مَا يُبْفِطُونَ حَتَّى إِذَا تَصَفَّحُوا إِلَيْهِ وَرَسُولِهِ مَا عَلَى
الْمُفْضِيَّتَيْنِ مِنْ سَبِيلٍ وَأَلَّهُ غَفُورٌ رَحِيمٌ

"Those who spend do not find it burdensome when they advise [are sincere to] Allah and His Messenger; there is no path [to harm] for the doers of good, and Allah is the Forgiving and Merciful." The Quranic commentators said, "When they advise Allah and His Messenger they are sincere to the Muslims in public and private."

It was reported by Muslim and others that Abi Ruqayyah Tamim ibn Owais al-Darri (may Allah be pleased with him) narrates that the Prophet (may Allah bestow peace and blessings upon him) said,

قَالَ الرَّبُّ النَّصِيحَةُ فُلَانًا لِيَنْ؟ قَالَ لِلَّهِ وَلِكِتَابِهِ وَرَسُولِهِ وَالْأُمَّةِ
الْمُسْلِمِينَ وَعَائِقَتِهِمْ

"Religion is sincerity." We asked, "To whom?" He replied, "To Allah, His book (Quran), His Messenger, to the leaders of the Muslims and to the generality." It states in al-Sifa', "Our scholars say advice to Allah, His Messenger, the leaders of the Muslims and their generality is necessary."

Sincere advice for Allah (the Exalted) is believing in His Oneness, describe Him with what He is worthy, freeing Him of everything that is not permissible, desire for His love, being distant from His anger, and sincerity in acts of worship.

Sincerity to the Quran is belief in it, acting upon what it contains, beautifying its recitation, being humble with it, revering it, understanding it, and chasing away the interpretation of the ignorant and the accusations of the heretics.

Sincerity to the Messenger (may Allah bestow peace and blessings upon him) is believing in his prophethood, exerting oneself in acts of obedience in what he ordered and leaving what he forbade (as said by Abu Sulayman al-Kharabi). Abu Bakr al-Khafi said, "Backing him, supporting him with zeal, living and dead, reviving his practice by seeking it [by acting upon it, seeking it and reviving it], and embodying honourable character and beautiful honour." Abu Ibrahim Ishaq al-Tujibi (may Allah show him mercy) said, "Sincerity to the Messenger of Allah (may Allah bestow peace and blessings upon him) is believing in what he came with, clinging to his practice, spreading it, having keenness for it, calling to Allah, to His book and His Messenger (may Allah bestow peace and blessings upon him), and following him."

Ahmad ibn Muhammad said, "From the obligations of the heart is belief in being sincere to the Messenger of Allah (may Allah bestow peace and blessings upon him)." Abu Bakr al-Ayuri (may Allah show him mercy) and others say, "Sincerity to him necessitates two kinds of advice: advice to him in his life and advice to him after his passing. His life is sincerity to his Companions by victory and defending them, showing enmity to their enemies, hearing and obeying him, exerting your souls and wealth and so on. As the Exalted said,

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن مَّصَّنْ
لَخْبَةٍ وَمِنْهُمْ مَن يَتَّبِعُ وَمَا يَكْتُمُونَ تَبْدِيلًا

47 Quran: al-Tawba 9:91.
48 Muslim 55; Abu Dawud 4944; al-Nasa'i 7/156; Imam Ahmad 4/102; al-Hammali 817.

"Men, from the believers, truthful to the agreement made to Allah: some have fulfilled their love and others are waiting and they have not changed at all." The Exalted said,

وَيُحْضِرُونَ آلَهُ وَرَسُولَهُ

*"They give victory to Allah and His Messenger."*⁴⁹

As for sincerity to the Muslims, this is after his (may Allah bestow peace and blessings upon him) passing away by necessitating respect and reverence, upmost love to him, persistently learning his practice, understanding the sacred law, loving his family and Companions, being near those who desire to adhere to his practice and his dislike [of something], warning of it, his (may Allah bestow peace and blessings upon him) compassion for his nation, searching to know his character, his life and his manners, as well as being patient when seeking this. So upon what we have mentioned, let your sincerity be one of the fruits of your love of him (may Allah bestow peace and blessings upon him) and it is one of the many signs.

It was reported by Imam Abu al-Qasim al-Qushayri (may Allah show him mercy) that 'Amar ibn al-Layth, one of the kings of Khurasan, was seen in a dream and was asked, "What did Allah do to you?" He replied, "He forgave me." He asked, "Why?" He said, "I ascended the peak of a mountain one day and was honoured by my army. I was pleased by their magnitude, then I wished that I would be in the presence of the Messenger of Allah (may Allah bestow peace and blessings upon him) so I could support and assist him. Then I thanked Allah for all this and He forgave me."

The sincerity to leaders of the Muslims is obeying them in truth, supporting them in it, lobbying their commands and mentioning them with an excellent manner, informing them about what they are heedless of, not hiding the matters of the Muslims, refraining from opposing

them, and leaving the gullibility of the generality and the corruption in their hearts.

Sincerity to the generality of Muslims is guiding them to what rectifies them, supporting them in matters of the religion and world by action and speech, informing them about what has misguided them, making them see their ignorance, helping them with their needs, concealing their nakedness, repelling harm from them and having keenness to benefit them.

Sufyan said, "Loving to follow the Messenger of Allah (may Allah bestow peace and blessings upon him) is like turning to the speech of the Exalted: 'If you love Allah then follow me: Allah will love you'."⁵⁰ Some of them said, "Love of the Messenger of Allah (may Allah bestow peace and blessings upon him) is believing and supporting him, having keenness to follow his practice, objecting to anything else and refraining from opposing it."

In *al-Shifa'*, "Real love is inclining to that which mankind finds agreeable. It is agreeable to him when he reaches it like the love of a beautiful picture; there is pleasure in reaching it then his intellect hesitates. His heart has internal meanings that honour one, like love of the righteous, the scholars and the people who know. Take from them a beautiful life and excellent actions, because the nature of people is that they incline to passion of those they mention. Or that his love agrees to an aspect of excellence or is blessed by it. Souls love those who are good to them." He (may Allah show him mercy) said, "When you affirm this with all you see of the causes present about his (may Allah bestow peace and blessings upon him) rights, then know that he (may Allah bestow peace and blessings upon him) combines these meanings that are three obligations of love."

The beauty of the outward form is perfect character and similar is the inward. We affirm what we said previously without the need of more. He (may Allah bestow peace and blessings upon him) was excellent and

⁴⁹ Quran al-Ahzab 33:29
⁵⁰ Quran al-Hashr 59:8

⁵¹ Quran Aal 'Imran 3:31

blessed his (may Allah bestow peace and blessings upon him) nation. Similarly, we have passed on the descriptions that Allah (the Exalted) gave him (may Allah bestow peace and blessings upon him). From his (may Allah bestow peace and blessings upon him) compassion and mercy to them is guiding them, be compassionate to them, saving them from the fire, and being merciful and compassionate to the believers.⁵² He (may Allah bestow peace and blessings upon him) is a mercy to the universe, a bringer of glad tidings, a warmer and a caller to Allah (the Exalted), by His permission. He (may Allah bestow peace and blessings upon him) recited His passages and purified them. He (may Allah bestow peace and blessings upon him) taught them the Quran and wisdom. He (may Allah bestow peace and blessings upon him) guided them to the straight path. What greater excellence was vaster or of greater effect than his (may Allah bestow peace and blessings upon him) excellence to all the believers? Which virtue is greater with more general benefits and many various benefits than the blessings upon the entire Muslims when countries are upon guidance? Being saved from blindness, called to honourable felicity and the means to their Lord. He (may Allah bestow peace and blessings upon him) intercedes for those who speak about him (believe in him), he (may Allah bestow peace and blessings upon him) is a witness for them and this is necessarily a permanent and continuous blessing [because of the benefits the Muslims receive from the Prophet (may Allah bestow peace and blessings upon him)].

It has been made clear to you that it is an obligation to love the Messenger of Allah (may Allah bestow peace and blessings upon him), according to the reality of the sacred law with that which we have presented to you of valid transmissions. Return and incline to what was mentioned about him (may Allah bestow peace and blessings upon him) to renew the overflowing excellence [upon us] and his general beauty. If man loves to be gifted in this world once or twice, this is known or saved from destruction, permanent harm, or injury that is little and

⁵² The Messenger of Allah (may Allah bestow peace and blessings upon him) is compassionate and merciful to his nation in terms of characteristics (*ḥuḥūq*). This is not the same as the attributes (*ṣifāt*) of Allah (the Exalted). This is an important distinction, so please do not confuse the two.

short lived. Whoever gives a gift then it is necessary to love the gift giver. He (may Allah bestow peace and blessings upon him) protects us from painful punishment and he (may Allah bestow peace and blessings upon him) should be a priority for our love. Whoever loves him (may Allah bestow peace and blessings upon him) by disposition owns the goodness of his life. He is a wise person who prefers him (may Allah bestow peace and blessings upon him) over the people of his way. Or a judge with a far abode when he trains in his (may Allah bestow peace and blessings upon him) knowledge and honourable characteristics. Whoever combines these traits of the purposes of the ranks of perfection has given the right of love that began with inclination. 'Ali (may Allah ennoble his face) said, describing him (may Allah bestow peace and blessings upon him), "Whoever saw him suddenly was in awe. Whoever was in his company was known to love him." He [also] said describing him, "I have not seen anyone before nor after him, like him (may Allah bestow peace and blessings upon him)."

His (may Allah bestow peace and blessings upon him) reverence is mentioned by Allah (the Exalted), who said,

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ
وَتُوَقِّرُوهُ

"We have sent you as a witness, bringer of glad tidings, and warner to the believers of Allah and His Messenger; they honour and respect him."⁵³ Meaning of honour is to dignify, and exaggerate in your reverence [within the bounds of the sacred law]. The Exalted said.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ آلِهِ وَرَسُولِهِ وَأَقْرَبُوا اللَّهَ إِنَّ
بِاللَّهِ سَمِيعٌ عَلِيمٌ

⁵³ Quran: al-Fath 48:9.

"O you who believe, do not be forward before Allah and His Messenger: fear Allah, Allah is All-Seeing and All-Knowledgeable. ⁵⁴ Allah (the Exalted) forbade being forward with Him (be He glorified) and before the Messenger of Allah (may Allah bestow peace and blessings upon him), with speech, bad manners and by preceding speech, meaning do not say something before being told. When he (may Allah bestow peace and blessings upon him) speaks, listen to him and be silent. He (the Exalted) forbade being forward and hasty in the matter of judgement before the judgement is made. Such as making a ruling about killing something or anything of the religious matters except by his (may Allah bestow peace and blessings upon him) command and do not be forward.

The Exalted said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

"O you who believe, do not raise your voices above the voice of the Prophet. Do not shout at him in speech like you speak to each other so that your actions become nullified and you are totally unaware. ⁵⁵ Meaning fear the nullification of your works whilst you are unaware.

إِنَّ الَّذِينَ يَعْطُونَ أَصْوَاتَهُمْ

"Those who lower their voices, ⁵⁶ meaning reduce the sound of their voices.

⁵⁴ Quran: al-Fujurat 49:1.

⁵⁵ Ibid., 2.

⁵⁶ Ibid., 3.

عِنْدَ رَسُولِ اللَّهِ

"With the Messenger of Allah, ⁵⁷ being aware of manners and respect.

أُولَئِكَ الَّذِينَ اتَّقَوْا اللَّهَ فَلَهُمْ أَجْرٌ كَثِيرٌ

"They are those to whom Allah has gifted piety in their hearts; ⁵⁸ meaning they are accustomed to piety and its practice.

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

"For them is forgiveness and a great reward." ⁵⁹ The Exalted said.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

"Do not make your calling of the Messenger between you like the call you make to each other." ⁶⁰

Meaning do not raise your voices above his (may Allah bestow peace and blessings upon him) voice. Or by calling one of his (may Allah bestow peace and blessings upon him) names. Do not say "O Muhammad", "O Ahmad", but respect him, honour him and call him with the most honourable of what you call him by saying: "O Messenger of Allah", "O Prophet of Allah", "O beloved of Allah", "O bosom friend of Allah", and so forth. This is during his (may Allah bestow peace and blessings upon him) life and similarly after his (may Allah bestow peace and blessings upon him) passing away for all speakers. As Allah (the Exalted) addresses him (may Allah bestow peace and blessings upon him). Allah (the Exalted) made it necessary to respect and honour him (may Allah bestow

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ Quran: al-Nur 24:63.

peace and blessings upon him) and necessitated honour and reverence of him (may Allah bestow peace and blessings upon him).

The Companions (may Allah be pleased with them) had the upmost manners with him (may Allah bestow peace and blessings upon him). They respected and revered him (may Allah bestow peace and blessings upon him). It is reported by Imam Muslim from 'Amr ibn al-'As (may Allah be pleased with him) that he said,

ما كان أحد أحب إلي من رسول الله ﷺ ولا أجل لي عيني منه
وما كنت أطيق أن أملا عيني منه إجلالا له ولو سئل أن أصفه
ما لطفت لأبي م أملا عيني منه ﷺ

*"Not one of those who loved the Messenger of Allah (may Allah bestow peace and blessings upon him) could fill our eyes with him and I was unable to fill my eyes with him loath at him! because of our reverence for him. If I was asked to describe him, I would be unable to because I did not fill my eyes with him (may Allah bestow peace and blessings upon him)."*⁶¹

It was reported by al-Firmidhi from Anas (may Allah be pleased with him), who said, "The Prophet (may Allah bestow peace and blessings upon him) came out to his Companions of the emigrants and helpers. They were sat with Abu Bakr and 'Umar. They did not raise their sight to him except Abu Bakr and 'Umar. They used to look at him (may Allah bestow peace and blessings upon him) and he used to look at them and they used to smile at each other."⁶² It was reported by al-Firmidhi, and authenticated from Usamah ibn Sharik (may Allah be pleased with him), that he said, "I came to the Prophet (may Allah bestow peace and blessings upon him) and the Companions around him were sat as if birds

were perched on their heads."⁶³ Reported by al-Firmidhi in *al-Shamail* from Hind ibn Abi Halah (may Allah be pleased with him) in the hadith about his (may Allah bestow peace and blessings upon him) description. When he (may Allah bestow peace and blessings upon him) spoke they lowered their heads as if birds were perched on their heads.

Al-Bukhari reports from al-Masur ibn Makhramah (may Allah be pleased with him) from 'Urwah ibn Masud (may Allah be pleased with him), who was at the head of the delegation of the Quraysh in the year of the decree of the treaty of Hudaibiyyah to the Prophet (may Allah bestow peace and blessings upon him) to seek the treaty: "I saw the reverence of the Companions in a manner that I have not seen before. The (may Allah bestow peace and blessings upon him) did not make ablution without them hastening to make ablution with the remaining water of his ablution, which they would almost fight over. He (may Allah bestow peace and blessings upon him) did not release saliva without it being taken into their palms and they would rub it on their faces and bodies. Not a hair fell from him except they would hasten [to take it]. If he (may Allah bestow peace and blessings upon him) ordered them to do anything then they would hasten to do it. They would lower their voices before him (may Allah bestow peace and blessings upon him) and they would not stare at him out of respect." When he returned to the Quraysh he said, "O people of Quraysh, I came from Kiswa the king, the Qasar the king and al-Najashi the king. I take oath by Allah that I have never seen a king of his tribe like Muhammad is with his Companions."⁶⁴ In another narration, "I have [never before] seen a king respected as much by their subjects as much as the Companions revere Muhammad [may Allah bestow peace and blessings upon him]. I have seen many people but none at all who surrender [to their leader] like they [the Companions] do."

Muslim reports from Anas (may Allah be pleased with him) that he said,

61 Al-Bayhaqi 4/285.
Al-Firmidhi 3668.

63 Al-Firmidhi 2123.
Ahmad 4/331.

لقد رأيت رسول الله ﷺ والخلق يطلقه به أصحابه فيما
يريدون أن تقع شعرة إلا في يد رجل

"I saw the Messenger of Allah (may Allah bestow peace and
blessings upon him) share his hair. He was surrounded by
his companions and they did not want his hair to fall except
into a hand of one of the men."⁶⁵

Al-Qaḍī 'Iyāḍ (may Allah show him mercy) said in *al-Shifā'*: "Know
that the sacredness of the Prophet (may Allah bestow peace and blessings
upon him), after his death, to honour and revere him, is necessary, as if he
(may Allah bestow peace and blessings upon him) would be living now.
Likewise, when he (may Allah bestow peace and blessings upon him) is
mentioned, his speech or practice, anyone who hears his name or the like,
transacting with the family, his offspring, and respecting his family and
the Companions (may Allah be pleased with him). It is necessary upon
every believer when he (may Allah bestow peace and blessings upon him)
is mentioned or when he is mentioned with him [by sending *salawat*].⁶⁶
To be submissive to him, fear, respect and to be still when he (may Allah
bestow peace and blessings upon him) is mentioned. Adopting awe of
him (may Allah bestow peace and blessings upon him) and majesty of
him by taking yourself as if to be before him. Display manners as Allah
(the Exalted) has taught us, meaning from the obligations of respecting
and honouring him, and lowering your voice [when anything about him
is mentioned (may Allah bestow peace and blessings upon him)]. These
are the manners of the righteous *salaf* and the Imams of the past." In a
discussion between Abu Ja'far al-Mansur and Imam Malik in the masjid
of the Messenger of Allah (may Allah bestow peace and blessings upon
him), Imam Malik said to him [Abu Ja'far], "O leader of the believers do
not raise your voice in this masjid. Allah (the Exalted) taught the people

⁶⁵ Muslim 75.

⁶⁶ Sending *salawat* is wajib once in a lifetime and Sunnah everytime the Prophet
(may Allah bestow peace and blessings upon him) is mentioned. Some dislike this and
say it is wajib all the time but there were many companions who did not make *salawat*
when mentioning his name. Therefore, it is Sunnah but some disagree. The Shafis and
Malikis say it is wajib in the prayer.

manners. 'Do not raise your voices above the voice of the Prophet'"⁶⁷
The Exalted praised people saying, "Those who lower their voices in the
presence of the Messenger of Allah."⁶⁸ The Exalted lowered people by
stating,

لَا تَجْعَلُوا نَدَاءَ الرَّسُولِ بَيْنَكُمْ كَدَعَاءِ بَعْضِكُمْ بَعْضًا

"Those who call you from the private dwellings."⁶⁹

His (may Allah bestow peace and blessings upon him) sacredness
after passing away is like his sacredness alive. So be like Abu Ja'far:
submissive, and humble as mentioned in the words of Imam Malik (may
Allah show them both mercy). The righteous *salaf* of the Companions
and those after them showed the utmost respect and remained upon
manners and respect. It was narrated in the hadith of the Messenger of
Allah (may Allah bestow peace and blessings upon him), in his practice,
that he purified them, perfumed them, and made them joyous in the
most excellent manner. They sat with humbleness, respect (before him
(may Allah bestow peace and blessings upon him)) and with their speech
lowered. They had the most perfect statures.

Seeking his (may Allah bestow peace and blessings upon him) aid/
isrighathah

Imam Taqiyyuddin al-Subki (may Allah show him mercy) said in his
book *Shifā' al-Saqim fi Ziyarah Khayr al-Anam alayhi al-Salat wa al-Salam/*
Healing of the Sick by Visiting the Best of Creation upon him be peace and
Blessings. "Know it is permitted and good, to seek means/*taawassul*, seek
aid/*istighathah* and intercession/*tafsifa'* with the Prophet (may Allah
bestow peace and blessings upon him) through the Lord (Almighty and
Exalted). This is permissible and excellent in the matters of knowledge

⁶⁷ Quran, al-Hajurat 49:2.

⁶⁸ Ibid., 3.

⁶⁹ Ibid., 4. "Most of them do not know," to complete the passage

for every religious person. It was known because of the actions of the Prophets, the Messengers and the lives of the righteous *salaf*, scholars and the generality of Muslims." Imam Ibn Hajar al-Haytami (may Allah show him mercy) said in the *Hashiah al-Manasik/Commentary of the Religious Rites of Imam al-Nawawi*, "There is no difference between the mention of seeking means/*ta'wassul*, seeking aid/*istighathah*, intercession/*shafa'a* and directing oneself to him (may Allah bestow peace and blessings upon him) or to other Prophets and similarly *awliyah*, because it was reported as being a permissible action despite the reluctance [of some] or by those who have virtue and are more worthy. Because 'Umar sought means/*ta'wassul* with al-'Abbas (may Allah be pleased with them) when there was a drought and he was not denied. This is the meaning of seeking means/*ta'wassul* of him (may Allah bestow peace and blessings upon him), by seeking supplication from him when he was alive [during his worldly life and now] and know that this supplication is answered. It is authenticated in a long *hadith* that people were withheld in the time of 'Umar (may Allah be pleased with him). So a man came to the grave of the Prophet (may Allah bestow peace and blessings upon him) and said, 'O Messenger of Allah, seek aid for your nation for water.' Then sleep came to him and he was informed that water would come and it came."

It is authenticated that Imam Malik was with Abu Ja'far al-Mansur in the masjid of the Messenger of Allah (may Allah bestow peace and blessings upon him) and he [Abu Ja'far] said to him, "O father of 'Abdullah, shall I face the direction of the prayer or supplicate facing the Messenger of Allah (may Allah bestow peace and blessings upon him)?" He replied, "Why would you turn your face from him? He is the means of your father Adam (upon him be peace) to Allah on the Day of judgement. Rather he is your direction and seek his intercession so Allah allows intercession." Allah (the Exalted) said,

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

"When they have oppressed themselves [they] come to you

and seek the forgiveness of Allah, and the Messenger seeks forgiveness for them: they find Allah accepting repentance and Merciful."⁷⁰

He (may Allah show him mercy) said, "From that which is indicated by seeking means/*ta'wassul* by him (may Allah bestow peace and blessings upon him); this is the way of the righteous *salaf*, the Prophets, the *awliyah* and others. It was reported and authenticated by al-Hakim that he (may Allah bestow peace and blessings upon him) said,

مَا اعْتَرَفَ آدَمُ الْخَطِيئَةَ قَالِ يَا رَبِّ اسْأَلُكَ بِحَقِّ مُحَمَّدٍ ﷺ إِنْ
مَا غَفَرْتَ لِي فَقَالَ يَا آدَمُ كَيْفَ عَرَفْتَ مُحَمَّدًا وَمَ أُخْلِقَهُ قَالَ يَا
رَبِّ إِنَّكَ مَا خَلَقْتَنِي بِيَدِكَ وَنَفَعْتَ فِي مَنْ رَوْحَكَ رَفَعْتَ رَأْسِي
فَرَأَيْتَ عَلَى قِوَامِ الْعَرْشِ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
فَعَرَفْتُ أَنَّكَ لَمْ تَخْضَفْ لَأَسْمِكَ إِلَّا أَحَبَّ الْخَلْقِ إِلَيْكَ فَقَالَ لَهُ اللَّهُ
تَعَالَى صَدَقْتَ يَا آدَمُ إِنَّهُ لَأَحَبُّ الْخَلْقِ إِلَيَّ وَإِنَّ سَأَلْتَنِي بِحَقِّهِ فَقَدْ
غَفَرْتُ لَكَ وَلَوْلَا مُحَمَّدٌ مَا خَلَقْتُكَ

"When Adam forgot [not a sin] he said, 'O Lord, I ask you by the right of Muhammad (may Allah bestow peace and blessings upon him) that You forgive me.' He replied, 'O Adam, how do you know Muhammad when I have not created him?' He said, 'O Lord, since You created me by Your power and blew a soul into me, I raised my head and saw written on the leg of the throne "There is no deity except Allah: Muhammad is the Messenger of Allah". So I knew that You would not add Your name except to the most beloved creation to You, Allah (the Exalted) said to him, 'You are truthful. O Adam, He is the most beloved creation to Me. When you asked Me

⁷⁰ Quran, al-Nisa' 4:64.

by his truth then I have forgiven you and if it was not for Muhammad, I would not have created you."⁷¹

Al-Nasai and al-Firmidhi report and authenticate that a blind man came to the Prophet (may Allah bestow peace and blessings upon him) and said, "Pray to Allah to give me wellbeing." He replied, "If you want I can pray for you or you can be patient, if you wish, which is better for you." He said, "Pray for me. So he ordered me to make ablution in an excellent manner then supplicated the following:

اللهم إني أسألك وأتوجه إليك بمحمد ﷺ نبي الرحمة يا
محمد إني أتوجه بك إلى ربّي في حاجتي لتقضي لي اللهم شفعة في

‘O Allah, I ask You and direct myself to You by Your Prophet Muhammad (may Allah bestow peace and blessings upon him), the prophet of mercy. ‘O Muhammad, I direct myself to you by my Lord for the fulfillment of my need. ‘O Allah, accept his intercession of me.’⁷² Al-Bayhaqi authenticates the addition that he stood and could see. He said, "It is excellent that we say when we supplicate in the following manner, ‘O Messenger of Allah!’ instead of ‘O Muhammad’ because of sacredness of him (may Allah bestow peace and blessings upon him) that we call by his name (his title). It is not mentioned in this hadith as an exception because the man did this with his (may Allah bestow peace and blessings upon him) permission." (Ibn of Imam Nawawi).

Al-Shihab al-Ramli (may Allah show him mercy) specified in his legal opinion the disliked nature of calling him (may Allah bestow peace and blessings upon him) by his name (saying ‘O Muhammad’) when it is not connected to that which venerates him (may Allah bestow peace and blessings upon him), meaning sending blessings and peace upon him (may Allah bestow peace and blessings upon him).

⁷¹ Al-Hakim 2/605, Dabiri al-Nubuwah 5/489, Ibn ‘Asakir 2/147.

⁷² Imam Ahmad Ibn Hanbal 4/198, al-Hakim 1/113, Ibn ‘Asakir 2/98.

Know that this is widely circulated and affirmed by mass transmission and a substantial amount of reports. It has been verified in all times that we do not seek the aid of him (may Allah bestow peace and blessings upon him) alone; we seek aid by him from Allah (the Exalted). Only then do we arrive to great benefits and great hardship is removed. This does not need proof and there is no doubt in any of the people of faith. The reports of this are very many in his (may Allah bestow peace and blessings upon him) life and after his (may Allah bestow peace and blessings upon him) passing. No one turns to him (may Allah bestow peace and blessings upon him) in need except his need reaches Allah (the Exalted). No one seeks aid by him (may Allah bestow peace and blessings upon him) for a calamity except Allah (the Exalted) raises that calamity. The basis of this speech is from Imam al-Qustalani in *al-Mawahib al-Laduniyyah/The Other Worldly Bestowed* and others from the Imams of the religion. These books are laden with reports of seeking his (may Allah bestow peace and blessings upon him) aid to fulfill their needs. Another book is *Mishah al-Zalam fi al-Mustaghathin bi Khayr al-Anam fi al-Yaqazah wa al-Manam/The Lantern in the Darkness of Seeking Aid with the Best of Creation whilst Awake and Asleep* by Imam Abu ‘Abdullah Muhammad ibn al-Nu‘man al-Tilimsani (may Allah show him mercy). The book *Baghah al-Ahliam bi Akhbar min Faraj Karb bi Rayyah al-Mustafā fi al-Manam alayhi al-Salat wa al-Salam/The Wish of Dreams by Informing about the Lifting of Calamities by Seeing the Chosen One in a Dream* (may Allah bestow peace and blessings upon him) by Nuruddin ‘Ali al-Halabi (may Allah show him mercy). I summarised them by taking what was in both, the benefits and reports, as well as gathering from other works. I mentioned them in the second chapter of the forth part of my book *Hujjat Allah ‘Ala al-‘Alamin fi Hujjat Sayyid al-Mursalin/The Proof of Allah to the Universe about the miracles of the master of Messengers* (may Allah bestow peace and blessings upon him).

The leading, knowledgeable, guided scholars agree to this generation after generation, from his (may Allah bestow peace and blessings upon him) time until now. It is desired to seek aid/*atawasal* with him (may Allah bestow peace and blessings upon him) for your needs so that Allah (the Exalted) fulfils them in life and after death. Seeking his (may Allah

bestow peace and blessings upon him) aid became one of the tested practices with sincere intention. Sincerity in directing oneself and your needs leads to fulfillment, whatever they are. If you were to gather what occurred in every time it would equate to many volumes! Not one of the believers is free without knowing some of this. Either it occurred to themselves or it occurred to someone they talk to. I was saved two years ago from a great calamity of a tribulation in the body. So I sought aid by prayers upon him (may Allah bestow peace and blessings upon him) and seeking the aid of Allah (the Exalted) by him. Then Allah (the Exalted) relieved me in the quickest time, in an astonishing manner that I never saw the like of previously. The people were astonished by this. This has happened to me and other than me of the Muslims with certitude and without a shred of doubt that this is by his (may Allah bestow peace and blessings upon him) blessing. All praise belongs to Allah, Lord of the universe.

VISITING HIM ﷺ

The scholars have authored many books about its virtues, the most autonomous of them are from the two Imams al-Subki and Ibn Hajar (may Allah show them mercy). From the hadiths that were transmitted in the work of al-Subki is his (may Allah bestow peace and blessings upon him) speech.

من زار قبري وجبت له شفاعتي

"My intercession becomes incumbent for whoever visits my grave."

Reported by al-Daraquni and al-Bayhaqi and others from Ibn 'Umar (may Allah be pleased with him). Imam al-Subki says it is hasan/good or sahih/authentic.

Another of his (may Allah bestow peace and blessings upon him) speech is,

¹ Al-Bayhaqi, *Sunan al-Aḥmad* 5/246, al-Daraquni 2/278, al-Durr al-Munthar 1/217

من جاءني زائرا لاتعلمه حاجة الا زارني كان حقا علي ان اكون

له شفيعا يوم القيامة

"Whoever comes to visit me to fulfil a need, and comes only for my visitation, has a right that I intercede for them on the Day of Judgement." Reported by al-Tabarani and al-Daraqurni and others from Ibn 'Umar (may Allah be pleased with him) It was authenticated by Ibn al-Sakin.

Another is his (may Allah bestow peace and blessings upon him) words,

من حج فزار قبري بعد وفاتي كان كمن زارني في حياتي

"Whoever performs hajj then visits my grave after my passing is like those who visited me during my life and accompanied me."

Reported by al-Daraqurni and others from Ibn 'Umar (may Allah be pleased with him).

Another is his (may Allah bestow peace and blessings upon him) speech,

من حج البيت ولم يزرني فقد جفاني

"Whoever makes pilgrimage to the house and does not visit me has displayed harshness to me."

Reported by Ibn 'Addi in *al-Kamal* and others from Ibn 'Umar (may Allah be pleased with him), and al-Daraqurni from Anas (may Allah be pleased with him).

- 2 Al-Tabarani 12/291.
- 3 Al-Daraqurni 2/278.
- 4 Ibn 'Addi 7/2480.

Another is his (may Allah bestow peace and blessings upon him) speech,

من زارني الى المدينة كنت له شفيعا وشهيدا

"Whoever visits me in Medinah, I am his intercessor and witness."

Al-Daraqurni reported this from Ibn 'Umar (may Allah be pleased with him).

In another narration it states, "By [visiting] Medinah one acquires intercession and witnessing."⁵

In another hadith,

من زارني محتسبا الى المدينة كان في جواربي يوم القيامة

"Whoever visits me, arriving to Medinah, is in my proximity on the Day of Judgement."

Reported by al-Bayhaqi from Anas (may Allah be pleased with him).

In another hadith,

من زارني قبري أو من زارني كنت له شفيعا او شهيدا ومن مات

في احد الحرمين بعته الله من الامتين يوم القيامة

"Whoever visits my grave," or, "the who visits me, I am his intercessor and witness. Whoever dies in one of the sacred sanctuaries is resurrected by Allah in al-Aminin, on the Day of Judgement."⁷

- 5 Al-Daraqurni.
- 6 Not found currently.
- 7 Al-Taylasi.

It was reported by Abu Dawud al-Tayalisi from 'Umar (may Allah be pleased with him). In a narration of al-Hafiz al-Aqyali from Ibn 'Abbas (may Allah be pleased with him) it states: "Whoever visits me until he reaches my grave, I am an intercessor for him on the Day of Judgement," or, "Witness".

In another report,

من زارني ميتا فكأنها زارني حيا ومن زار قبري وجبت له شفاعة
يوم القيامة وما من أحد من امتي له سعة ثم لم يزرنى فليس
له عذر

"Whoever visits me when I have passed away it is as if he visited me living. Whoever visits my grave makes my intercession necessary for him on the Day of Judgement. Not one of my nation who has the ability and does not visit me [without possessing a reason] is not excused."

This was reported by Ibn al-Najjar in *Fadail al-Madinah/Virtues of Medinah* from Anas (may Allah be pleased with him).

Ibn Hajar (may Allah show him mercy) said in his book *al-Jawahir al-Murzaam/The Composed Jewels*, "It has been gathered by the Imams [the hadiths on this subject], as more than one of the Imams have narrated them. Visiting him (may Allah bestow peace and blessings upon him) is one of the most virtuous actions that brings one close [to Allah] and makes one speed to success, as gathered by many scholars regarding the legality of visitation and travelling to him. Similarly, the Muslims have gathered from the scholars and others who did this because people continue to be upon the agreement of the Companions (may Allah be pleased with them) until today; headed toward it [Medinah] with a great need to visit him (may Allah bestow peace and blessings upon him) before and after hajj, as well as stopping there. Meaning travelling to

⁸ Al-Daraqarni 2/278; Ibn 'Addi 6/235; al-Durr al-Manthur 1/238.

visit him (may Allah bestow peace and blessings upon him). Travelling with great hardship, spending their wealth, exchanging their lifeblood in belief that this [visiting him] is one the greatest actions that brings one close to Allah."

Al-Qadi 'Iyad, who was a leading scholar in the Maliki school, said in *al-Shifa'*, "Visiting his (may Allah bestow peace and blessings upon him) grave is one of the greatest practices of the Messengers altogether and it is one of the most desired virtues." Al-Mulla 'Ali al-Qari said in his commentary, "This is from that which there is consensus: Imam al-Nawawi from the leaders of the Shafis, Imam Ibn al-Hamam from the leaders of the Hanafis." Al-Qari said, "Rather they say it is obligatory [to visit him]."

It was transmitted from Imam al-Subki in his book *Shifa' al-Saqim/Healing of the Sick*, "According to the scholars of the four schools, visiting him (may Allah bestow peace and blessings upon him) is the most virtuous of actions and the most sublime, that draw one close to Allah, which has been agreed upon by the Muhammadan Imams from the early [salaf] Muslims to the latter [khalaf] Muslims."

Ibn Hajar (may Allah be pleased with him) said, "We saw many leave visitation, despite being able to; then Allah (Almighty and Exalted) bequeathed them perceptible darkness that is visible in their faces. They feel listless for good actions and they are cut off from the worship of Allah (Almighty and Exalted), and they become busy in the world and die like that. We saw many people being overcome by the darkness of people and they were prevented from visiting the grave." He said, "I was informed by some of the nobles of the Makkans that all those that wanted to make arrangements were prevented and blocked. So the people continued to rebuke them for leaving visitation until they took its means, then equipped themselves and left. They took all their families and spent upon them a great amount. It was said to them 'leave before us so we can meet you close by'. So when they prepared their mounts there was great bloodshed and obscene acts. They would leave with their families to visit the dome amongst oppression before the sacred sanctuaries." He said,

"This oppression occurred more than once. So they took the means to travel close by and when they arrived nearby to the noble Medinah, upon its resident the most purist salutations and blessings, and would observe the traces. Some of the servants of the noble Prophetic precinct would ride out and say to them 'where is so-and-so' and then would indicate that the Messenger of Allah (may Allah bestow peace and blessings upon him) told them not to enter. Then they [the visitors] would sit crying to themselves because they could not make visitation and would leave. They would return like failures, being highly upset, sorrowed, deprived, dejected and oppressed." He said, "From that time it was necessary that you came in a caravan so you could make visitation."

If you want to go before him (may Allah bestow peace and blessings upon him) and be successful then make sincere repentance that fulfils the conditions,⁹ that wipes out your sins, and covers your errors. So that it qualifies you to stand in the presence of the master of the Messengers and the means of the Prophets (may Allah bestow peace and blessings upon him). May Allah realise us in this: O Allah, please accept, O Allah, please accept. All praise belongs to Allah the Master of the universe.

This book concludes with this answered supplication, if Allah wills:

اللهم اني اسالك واتوسل اليك باسمك الاعظم وحبيك الاكرم
ان تؤيد امة المصدية في سائر الاقطار والاعصار وتعز دينه
المصدي ما تعاقب الليل والنهار وان تتفضل بدوام النعم
والتايد على خليفتك في هذا العصر وخليفته المشرف بخدمته
ممكن ومدنيته بمدد رحمتك وروحيته عبدك القائم بخدمته

⁹ Sincere repentance is when you repent from sin and vow to never go back to it. The conditions of repentance are: sorrow, to stop doing it, leaving it, and returning the rights of others if applicable.

ديك وشريعته سيدنا امير المؤمنين السلطان الغازي عبد الحميد
خان الثاني العثماني نصره الله وحماه وكفاه شر حساده واعداه
ووفق لطاعته وحسن خدمته جميع عماله ورعايه واسلاك
اللهم واتوسل اليك باسمك الاعظم وحبيك الاكرم ان تغفر لي
ولوالدي واولاي وذوي ومن احسن اليهم وولي جميع الآثام ومن
علينا بنعمة زيارته والاقامة في جواره عليه الصلاة والسلام الى ان
ترزقنا عنده على احسن الأحوال حسن النظام

O Allah, I truly ask You seeking aid by Your greatest names and by Your noble beloved (may Allah bestow peace and blessings upon him), that You help the Muhammadan nation in all places and times, that You make mighty the Muhammadan religion in successive nights and days; that You prefer them to have constant victory and support Your caliphs and the followers in this time; give support by Your mercy and Your grace: Your servant is stood in service of Your religion and sacred law: of our leader, the leader of the believers, the brave Sultan 'Abdullahid Khan the second,¹⁰ may Allah give him victory and defence: he is free from the evil of their enmity and enmity; he is given success to obey Him by the excellent service of all his actions and consideration. I truly ask You, O Allah, seeking aid from Your greatest names and Your honourable beloved (may Allah bestow peace and blessings upon him) that You forgive me, my parents, my children and my relatives, from their goodness to me, for all their sins. Grace us with Your blessing to visit him (may Allah bestow peace and blessings upon him) and be stood before him (may Allah bestow peace and blessings upon him):

¹⁰ This book was written in the time of the aforementioned Ottoman Caliph and it is common practice for Muslims to supplicate for their leaders.

*and help us to be next to him in the best of states after dying
in a state of faith [as a Muslim].*

We pray that Allah accepts this translation, forgives our families, teachers and all the Muslims. May endless and countless blessings be showered upon the Final Messenger (may Allah bestow upon him be peace and blessings), always and forever, upon his family, the awliyah and all the Prophets and Messengers. This translation was completed on fifth Safar 1436/28 November 2014 by Arfan Shah Al-Bukhari (Sheikhly Notes and Straight Translations).

Other works

Major and Minor Signs of the Day of Judgement by Shaykh Yusuf Al-Nabhani

What no eye has seen by Shaykh Muhammad Alawi Al-Maliki

The Continuous Esteem for the family of the Prophet (may Allah bestow peace and blessings upon him) by Shaykh Yusuf Al-Nabhani

Forty Hadith about knowledge with commentary by Shaykh Arfan Shah Al-Bukhari

Commentary on seventeen benefits of tribulation by Shaykh Arfan Shah Al-Bukhari - original text by Shaykh 'Izzal-din 'Abdusalam

Sessions on the Isra and Miraj by Shaykh Abdullah Siraj Al-Din

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الفصائل المتمدية

We are pleased to present this translation of one of Sheikh Yusuf al-Nabhani's most important works: a work on the bounties, the virtues and the superiority of the Messenger of Allah (may Allah bestow peace and blessings upon him). Its original title is *The Muhammadan Bounties: as specified for him (may Allah bestow peace and blessings upon him) over all of creation by Allah/al-Fada'il al-Muhammadiyah allati Faddalu Allah biha 'ala Jami al-Bariyyah*.

This work discusses many different aspects relating to the being of the Messenger of Allah (may Allah bestow peace and blessings upon him). It contains elements of his life story, his description, his names and his superiority—all drawn from the evidences of the Quran and Hadith.

This text was written by Shaykh Yusuf al-Nabhani (d.1932) one of the most influential and prominent Sunni scholar of his time.

Translator

Arfan Shah

Sheikhy Notes

